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BULLETIN *of* Greensboro College

Greensboro, North Carolina

WHAT IS A CHRISTIAN COLLEGE?

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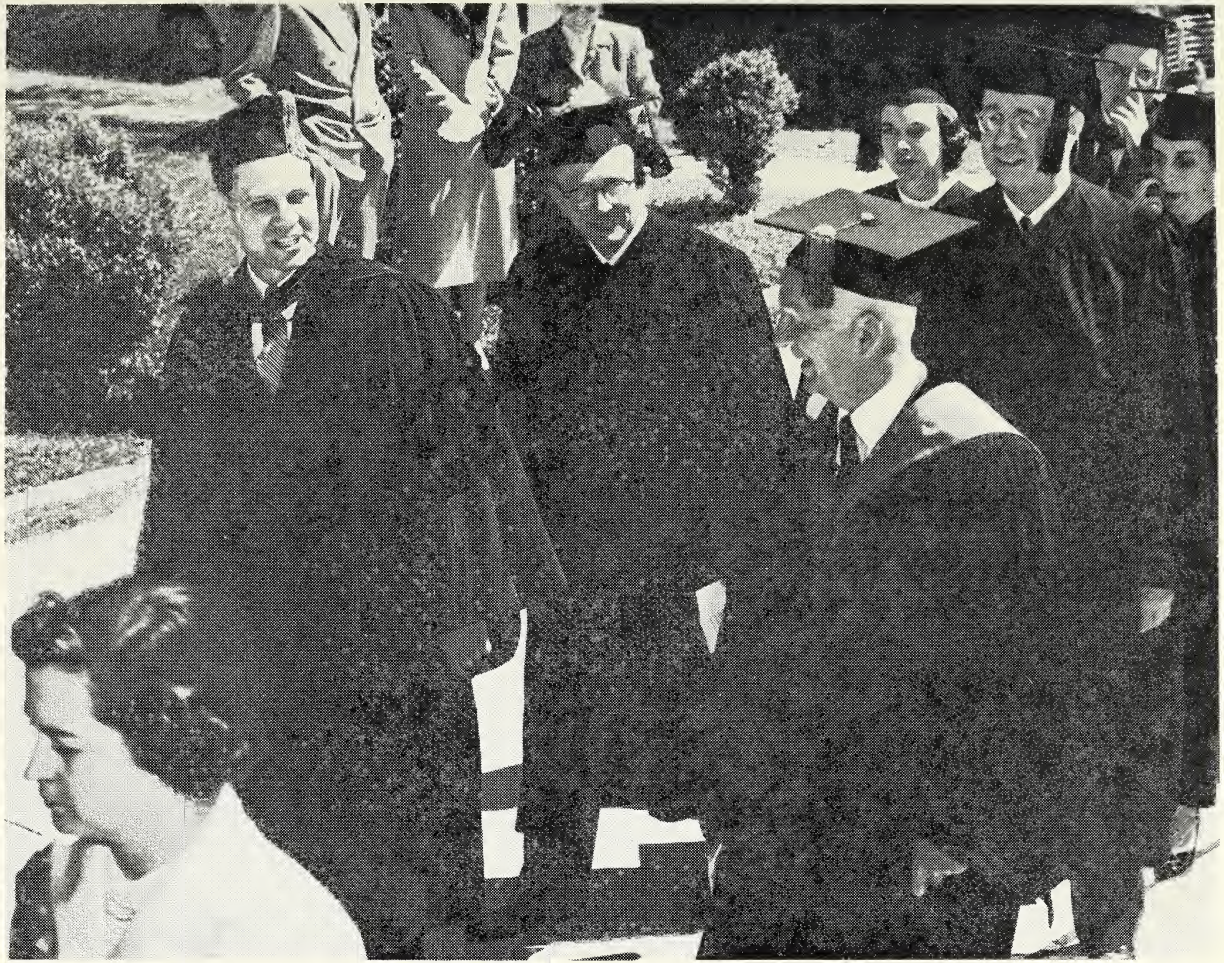

THE ACADEMIC PROCESSION ENTERING ODELL MEMORIAL HALL

Reading from left to right: Marshal Jo Ann Watkins (foreground), President Hutson, Mr. Cowan, Dean Colwell, Student President Bradshaw, Mayor Frazier, Dr. Smith, and Alumnae Vice-President Bettis

What Is a Christian College?

A Self-Study Conference
Concluding with a Religious Service
Marking the Induction of
HAROLD H. HUTSON
into the Office of
President of Greensboro College

VOL. XL APRIL, 1953 No. 10

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PROGRAM

TUESDAY, APRIL 14, 1953

11:00—Chapel Service

Dr. Raymond A. Smith, *Presiding*

Prelude—"Impromptu in F. Sharp Major" ..... *Chopin*

Carolyn Stanford, *Pianist*

Hymn No. 4—"O Worship the King, All-Glorious Above" *Grant-Haydn*

Responsive Reading—Selected from the Book of Job

Surely there is a mine for silver, and a place for gold which they refine.

As for the earth, out of it comes bread; but underneath it is turned up as by fire.

But where shall wisdom be found? And where is the place of understanding?

The deep says, "It is not in me," and the sea says, "It is not with me."

It cannot be gotten for gold, and silver cannot be weighed as its price.

The topaz of Ethiopia cannot compare with it, the price of wisdom is above pearls.

Whence then comes wisdom? And where is the place of understanding?

God understands the way to it, and he knows its place.

For he looks to the ends of the earth, and sees everything under the heavens. And he said to man,

Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Unison Prayer (audience will remain standing)

Almighty God, who hast caused knowledge to grow and life to be exalted, and who hast brought us once again to a high and sacred moment, visit us with thy spirit, we beseech thee. We praise thee for the glory of the lighted mind, and for the heart aflame to be right. Look, we pray thee, with mercy upon our work and grant us wisdom and courage for the living of these days. Give unto those who have been chosen for the leadership of this College the insight and the courage to be and do what thou dost require of them. May their sense of stewardship be keen and their zeal great, to the end that they may, in the coming days, build worthily upon the foundations of the past. Through Jesus Christ our Lord. Amen.

Address—"The Choice Before Us in Higher Education" Bishop Paul N. Garber

Benediction

OCT 28 1954 MARSHALL

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2:00—Seminar, "The Objectives of the Christian College"
Room 102, Ground Floor, Arts and Science Building

Dr. Harold Hutson, *Presiding*
Bishop Paul N. Garber
Professor Madeline Stinson
Professor Don W. Hansen
Miss Joy Little

3:30—Coffee Hour, Lea Center, Main Building

An informal occasion to which all students, faculty, trustees, alumnae, and friends are invited

8:00—Evening Lecture, Odell Memorial Auditorium
Dean Stella Ward, *Presiding*

Greensboro College Wind Ensemble
Robert Dean Wold, *Director*

1) Sonatina from "Gottes Zeit ist die allerbeste Zeit" *J. S. Bach*

2) Adagio from Op. 71 ..... *Beethoven*

Mary Jo Caudle, *flute*
Norma Steedman, *flute*
Jean Armstrong, *oboe*
Lee Neal, *clarinet*
Ann Dudley, *clarinet*
Carolyn Thompson, *horn*
Unita Pope, *bassoon*

ADDRESS: "The Methodist Church and Higher Education—A Survey and a Prospect" .... ..Bishop Paul N. Garber

WEDNESDAY, APRIL 15, 1953

2:00—Seminar, "Trends in College Curriculum and the Christian College" ..... Room 102, Arts and Science Building

Dr. Harold Hutson, *Presiding*
Dean Ernest Cadman Colwell
Professor Robert Dean Wold
Dean Paul M. Ginnings
Miss Mary Esther Brown

3:30—Coffee Hour, Lea Center, Main Building

An informal occasion to which all students, faculty, trustees, alumnae, and friends are invited

8:00—Evening Lecture, Odell Memorial Auditorium
Dean Paul M. Ginnings, *Presiding*

Greensboro College Chamber Orchestra
Don W. Hansen, *Conductor*

1) Overture in B. Flat ..... *J. C. Bach*
2) Symphony No. 5, First Movement ..... *Schubert*

ADDRESS: "Academic Freedom and the Christian College"
Dean Ernest Cadman Colwell

THURSDAY, APRIL 16, 1953

10:30—Chapel, Odell Memorial Auditorium

The Order of Service marking the induction of Dr. Harold H. Hutson into the Presidency of Greensboro College

PROCESSIONAL—"Hymn of Glory" ..... *Pietro Yon*
Guydana Kendrick, *Organist*

HYMN No. 1—"Holy, Holy, Holy! Lord God Almighty!"
Heber-Dykes

A LITANY OF THANKSGIVING FOR CHRISTIAN KNOWLEDGE
Mr. J. C. Cowan, Jr., *Leader*

For the light of God's presence which brought order out of chaos when the morning stars sang together and all the sons of God shouted for joy;

We praise thee and thank thee, O God.

For the divine revelation through prophet and sage, bringing help and comfort to the children of men;

We praise thee and thank thee, O God.

For the coming to earth of our Lord Jesus Christ, that men might know what God is like, and whose life was the light of men;

We praise thee and thank thee, O God.

For his teaching of the true way of life;;

We praise thee and thank thee, O God.

For the vast harvest of knowledge gathered by generations of scholars through all the centuries and in all lands;

We praise thee and thank thee, O God.

Especially for those Christian teachers who have helped students interpret the new knowledge and whose lives have reminded them that all truth is God's truth;

We praise thee and thank thee, O God.

Upon all schools and colleges where the truth is continually made known and where victories are gained over ignorance and error;

We pray thy blessings, O God, both now and forever. Amen.

READING FROM SCRIPTURE—John 1:1-10
Mayor Robert H. Frazier

ANTHEMS ..... The Greensboro College Glee Club
Professor E. L. Williams, *Director* ..

1) "Suscepit Israel" ..... *J. S. Bach*

2) "Lord, Who Hast Made Us for Thine Own"
Arr. Holst

Katherine James, *Incidental Soloist*

ADDRESS—"What Is a Christian College?"
Dean Ernest Cadman Colwell

PRAYERS

A Collect for the Faculty ..... Professor R. A. Smith

Almighty God, who hast matched our lives with this historic institution, grant us such an understanding of our relationship to it, and to thy church which founded it, that we, realizing the possibilities of creative service which it affords, may ever strive to be worthy members of its faculty and to be loyal to its highest aims. Through Jesus Christ our Lord. Amen.

A Collect for Students ..... Miss Mildred Bradshaw

O God, who art the Light of all our seeing—the Way, the Truth and the Life, look with favor upon the students of this college as they seek to widen their knowledge, to enlarge their sympathies and to deepen their faith; that, having received the blessings of a Christian education, they may dedicate themselves to the joy of thy service and to the promotion of thy cause in the earth. Through Jesus Christ our Lord. Amen.

A Collect for the Alumnae ..... Mrs. Harold Bettis

God of all our years, in whose mercy we have found a home for our spirits, pour out upon our alma mater such a measure of divine blessing that our highest hopes and brightest dreams for her may become realities; that, through inspired leadership and devoted service, she may continue to bless the generations of aspiring youth who find their way to her door. Through Jesus Christ our Lord. Amen.

HYMN No. 561—"The Lord Our God Alone Is Strong"
Winchester

BENEDICTION ..... Dr. Eugene Few

RECESSIONAL—"Marche Pontificale"
Ferdinand de la Tombelle

Betty Hendricks, *Organist*

Mr. J. C. Cowan, Jr., President of Burlington Mills, Vice-President of the Greensboro College Board of Trustees.

Mr. Robert H. Frazier, Attorney, Mayor of the City of Greensboro, President of the Board of Trustees of Guilford College.

Dr. Ernest Cadman Colwell, Dean of the Faculties, Emory University.

Dr. Raymond A. Smith, Professor of Religion, Greensboro College.

Miss Mildred Bradshaw, President of the Student Body, Greensboro College

Mrs. Harold Bettis, Vice-President of the Alumnae Association, Greensboro College.

Dr. Eugene Few, Chaplain of the College, Minister of West Market Street Methodist Church.

GUEST SPEAKERS

Paul Neff Garber is a Virginian by birth and early education. He received the Bachelor of Arts degree from Bridgewater College (Va.), and was later a student at Crozer Theological Seminary. From the University of Pennsylvania he received both an M.A. and a Ph.D. While there he was a Harrison Fellow. More recently Simpson College conferred the L.H.D. degree upon him. Dr. Garber has taught history at the University of Pennsylvania, at Brown University, and at Duke University. He contributed much to the rise of the Duke Divinity School to national prominence; he was successively Professor of Church History, Registrar, and Dean.

Among Dr. Garber's publications are the following: *The Gadsden Treaty; That Fighting Spirit of Methodism; The Romance of American Methodism; John Carlisle Kilgo—President of Trinity College, 1894-1910; The Methodists Are One People; The Methodist Meeting House; and The Methodists of Continental Europe.*

In 1944 Dr. Garber was elected a Bishop of The Methodist Church and for two quadrennia served the Geneva Area. He now gives able leadership to the North Carolina and Virginia Conferences.

Ernest Cadman Colwell is a Pennsylvanian by birth and a Georgian by adoption. He is a graduate of Emory University (Ph.B. and B.D.) and the University of Chicago (Ph.D.). Honorary degrees have been conferred upon him by Emory (Litt.D.), Harvard (S.T.D.), and Colby (LL.D.).

While still a graduate student at Emory Dr. Colwell served as instructor in the Department of Bible. At the University of Chicago he rose rapidly from an assistant professorship in New Testament to the chairmanship of the department. Shortly thereafter he was named Dean of the Divinity School. In 1943 he became Vice-President of the University and Dean of the Faculties; in 1945 he was elected President of the University, serving as an associate of Chancellor Robert M. Hutchins. More recently he has returned to Emory University as Dean of the Faculties and Director of the new Graduate Institute of Liberal Arts.

Dean Colwell, in addition to university administration, has made notable contributions to the fields of New Testament interpretation and linguistic and manuscript studies. Books by Dr. Colwell include *The Greek of the Fourth Gospel, The Four Gospels of Karahissar, The Elizabeth Day McCormick Apocalypse, A Greek Papyrus Reader, John Defends the Gospel, The Study of the Bible,* and chapters in *The Interpreter's Bible.*

The Choice Before Us in Higher Education

by

Bishop Paul N. Garber

A number of friends have asked me since my return from Europe: "Garber, what did you learn during your stay of seven years in Europe?" My answer has been that I learned many things in Europe but, above all else, I learned to be grateful. The word "gratitude" means more to me now than when I went to Europe and North Africa in 1944.

It was a great experience to be in Europe during the latter months of World War II and during the post-war reconstruction years. As an official visitor to our Methodist chaplains I was able to reach as a civilian many parts of Europe before the occupation zones were set up after the war ended. I shall never forget some of the experiences which I had over in the Geneva Area as I endeavored to bring relief assistance and spiritual help to the victims of Nazism, Fascism, Communism, and World War II.

People like ourselves should be truly grateful for the blessings which have come to us as American citizens. I am certain that I was like other Americans before 1944, for I took for granted the blessings which had been mine of having been born in a good home, of having wonderful parents, of having the benefits of our public school system, of being educated in a Christian college, of having a scholarship available for graduate study, and, above all, of having political and religious freedom. Yet I am sure that until 1944 I took all these blessings as routine affairs and I suppose I naïvely felt that all people had or could obtain these blessings if they desired. But now I am truly grateful for these blessings, and I am resolved to do all I can to see that these blessings are made possible for all mankind.

I am truly grateful that I live in and am a citizen of a country where we have political freedom and where we can live as free men and free women. I took this for granted until I went to Europe in 1944 but I soon saw how people lived over there under totalitarian regimes and how people had lost their political freedom under Nazism, Fascism, and Communism. I wish to relate a few personal experiences along that line.

My first experience came in Algiers where we lived for one year during the closing period of the war. Upon arrival in Algiers Mrs. Garber and I were told to go to the French police headquarters where we were finger-printed, where we answered many questions but were finally given a permit to reside in Algiers, a permit which we had to carry at all times, to show if demanded by the police. I took this procedure to be a war measure and I started to live just as I had lived in Durham, North Carolina. I decided to go over to Italy to see our Italian Methodists and I went over on an American

army plane. I stayed for about a week in Italy and then returned to Algiers. Upon my return, our superintendent, Brother Kellar, told me that the police wanted to see me. I asked why, and Kellar said, "because you left Algiers without reporting in advance where you were going, what you were going to do, who you were going to see, and how long you were going to be absent." Kellar said, "I think you had better do something about it or you will be in serious trouble." So, with the help of Brother Kellar, I wrote a flowery letter to the French police, apologizing for my action, telling how much I regretted my violation of their regulations and promising never to do it again. I wrote that, but to Kellar I said what I truly felt; namely, that I came from a country where we considered that it was nobody's business when we made a trip and we did not answer to the police as to who we saw or what our business was. In that first experience it came home to me that even in an enlightened country like France one did not have the liberty and freedom which we took for granted back home in America.

But it was tame in France and French North Africa compared to the lack of political freedom in other lands. My next experience is taken from Yugoslavia.

I went to Yugoslavia to see our Yugoslav Methodists, and I was met at the airport by our district superintendent, Brother George Sebele. I arrived in Belgrade about noon and I took Brother Sebele into the dining room of the hotel for a meal. As soon as we had ordered our meal I turned to Brother Sebele and said: "Brother Sebele, I want you to tell me about our Yugoslav Methodism for I have never been here before and I know very little about our work here." I shall never forget the answer of Brother Sebele. He said to me in a whisper: "Wait until we get outside. There are too many people here who are listening, for they already know that a foreigner is in their midst." So we ate our lunch and then that afternoon we walked the streets of Belgrade and sat on park benches while Brother Sebele told me about our Yugoslav Methodism. There was not a thing he said that was wrong in any way but Brother Sebele was simply scared, for he knew there were secret police almost everywhere and they might hear something he said to me which might be taken out of its context and he might be put in jail.

That same afternoon Brother Sebele took me to see Miss Mary Lichtenberger, head of the Salvation Army in Belgrade, and the sister of one of our Methodist preachers. I met her in the lobby of a hotel, and we sat down and started to talk. Almost immediately she said, "Let us move over to the other side of the room, for we are sitting near a door and you never know who is on the other side of that door." It was gradually dawning upon me how scared the people were in Yugoslavia.

That same evening I met Brother Drobney, the Baptist pastor in Belgrade. Here was a brave preacher, but he, too, was scared. I shall always remember how he said to me: "We go to bed at night fearful that the secret police may come to arrest us during the

night. When we wake up in the morning we are grateful that we have lived during the night but we begin immediately to worry about what may happen during the day."

I had hoped to see our Yugoslav Methodist lay leader on this first visit to Yugoslavia but he was afraid to be seen in public with me. He wrote me a note saying that he had just been released from a concentration camp and that if now seen with an American he might be put back into the camp.

I could give hundreds of examples of my experiences along this line. I assure you that it is no fun to live under a totalitarian system. Even when people escape and go to other places they retain much of the old fear. I had a friend in Geneva, a Dr. Gonda. He was a Hungarian, whose parents had been killed by the Nazis. He had escaped to Switzerland, where we do have political freedom. But Gonda always told me even in Geneva he was afraid that some Hungarian spy would find him, and he said, "I never get on a streetcar in Geneva until every other person has entered for fear that there might be a spy behind me to shoot me." And that is the way Gonda felt in democratic Geneva.

It is no wonder that liberty-loving people desire to leave such countries where there is no political freedom. I have had hundreds of people come to me and beg me to help them get to America. They came promising almost everything if I would help them. One day I was in my hotel room in Warsaw, Poland, and a knock came at the door. There stood a Polish man and woman with a small girl. They came asking that I get them out of Poland, telling me how they were suffering in Poland and how they feared for the future. I told them that I had nothing to do with the issuing of visas for people to enter America and that this was handled by the American consul in Warsaw. They would not believe that I could not help them. The mother and father got down on their knees before me, they took my hands and kissed them, and with tears in their eyes they said, "If you cannot help us, help our child get out of this country before something terrible happens to her."

I remember another similar but amusing incident along this line. I was traveling by train from Belgrade, Yugoslavia, to Budapest, Hungary. It was a night trip and I was in a sleeper, but over there two persons are placed in the same compartment, and my companion was an official of the Yugoslav government. He spoke some English and we learned to know each other. When he found that I was an American he became very friendly. He said he had a daughter about nineteen years old but he said he did not want her to live in Yugoslavia. He said: "Bishop, I understand that if a girl in Europe marries an American boy the girl immediately becomes an American citizen." I replied that I did not think that was exactly correct, although, I said, "many of our soldiers are marrying European girls and are taking them to America." "Well," he said, "I want my daughter to marry an American, but the trouble is that there are no American soldiers in Yugoslavia," Then he

said: "I understand that it is legal in America to have marriages performed by telephone." I said "Yes, I think that is true." "Well," he said, "here is where you can help me. I would be willing to pay you a large sum of money if you would give me the name of an American boy who would marry my daughter by telephone and then she would become an American citizen and could leave Yugoslavia." I had to tell the man that I could not help him, but this story shows how even a Yugoslav official wanted to get his own daughter out of the country of which he was an official.

I need not continue with other illustrations. The point is that I have lived over there under totalitarian systems, I have seen friends arrested and placed in concentration camps and in prisons, I have seen people lose their liberties under the totalitarian systems of Europe.

Because of these experiences I am truly grateful that I am an American and live in a land of political freedom. We Americans should never forget that blessing and should never forget those immortal words of Thomas Jefferson in our Declaration of Independence, namely, "We hold these truths to be self-evident; that all men are created equal and are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

I am also grateful that I live in a land of religious freedom. From my boyhood I took for granted that one could attend the church of his choice, that he could join any church that he desired, that he could support or not support the church, all this being dependent upon a person's own views and inclinations. Living in a country where the church has always been separate from the state, and where no person is persecuted because of religious views, I suppose I was naive to believe that this was true in all parts of the world.

But for seven years I lived in Europe in countries where they have the union of church and state. I lived in countries where a person is born into the church. By the state-church system, whether Roman Catholic, Orthodox or Protestant, membership is not necessarily dependent upon formal declaration of faith but on birth. For example, a child born in a state church country is *ipso facto* considered a member of the state church of his locality. In other words, his religious affiliation is not voluntary but is decided by ancient church laws.

The state churches are not supported by voluntary contributions but by taxes levied upon all citizens and by subsidies granted by the various legislative bodies. The pastors and priests receive their salaries from these state funds and are often looked upon as being both church leaders and state officials.

But the most tragic aspect of this state church system of Europe has been the lack of toleration for those individuals and groups desiring to deviate from the ecclesiastical plan. I am amazed at the number of markers today in Europe showing where people

were put to death because of religious intolerance. At Constance you see a marker where John Huss was burned at the stake for his religious convictions. On the market square of Prague, Czechoslovakia, there is a plaque stating that on this site in the year 1621 twenty-seven Protestant noblemen were beheaded by the Roman Catholic ruler, Ferdinand II. At Florence, Italy, you can see a marker where Savonarola was put to death and at Vilvorde, Belgium, you see a marker telling how William Tyndale, the translator of the Bible, was executed at Vilvorde. Even in democratic Geneva, Switzerland, there is a granite shaft where Michael Servetus was burned to death because of his supposed heresy.

I shall never forget how strange I felt when I received my tax statement from the canton of Geneva, Switzerland, with a certain tax for the support of the state church, a church of which I was not a member, a church that fought the Methodists, and a church in which no Methodist could even preach—and yet I had to pay the tax if I were to remain in Geneva. I suppose my name was put upon the state-church rolls, for after paying the tax I received a letter of welcome from the state-church officials.

I consider such a system to be a disgrace to true religion, and I am indeed happy that I live in a land and am a citizen of a country where we have separation of church and state. If we are wise we will fight every attempt by certain persons in America who are endeavoring by direct and indirect methods to destroy our historic American heritage of the complete separation of church and state.

In the third place, I am grateful that I live in a land and am a citizen of a country where a child born in a home of poverty can rise to hold the highest offices in church, state, business, educational and professional life. We take that for granted, do we not?

Such a situation, however, is not true in Europe. There is still much of the historic caste system of Europe that says that if you are born into a certain social or economic group then that is your place through life. This caste system is breaking down, but we still have nobility and the commoner in Europe. Not every young person has the same opportunity in life. For example, even in France only a certain percentage of high school graduates are permitted to enroll for higher education in colleges and universities. Even in democratic Switzerland you find the caste system. As I visited in the homes of our Swiss Methodists I found fine young people; I talked to them about preparing for the legal, medical, and other professions; later the parents would tell me that those doors were closed to their children because they did not belong to the right social class. I am indeed grateful that I live in a land of opportunity, where annually young men and women rise to new heights, and these achievements come because of hard work, sobriety, and right living, instead of membership in the supposed right social class.

Now what has this all to do with Greensboro College and the inauguration of our new president, Brother Harold H. Hutson? To put it briefly, those of us who are related in any way to Greensboro College should be grateful that we are a part of a democratic and religious institution like this college. I was for twenty years a member of the faculty of Duke University and I know how easy it is for faculty members and students to become critical and, to use a very bad term, "gripe" about our institutions and say bad things about the administration and the Board of Trustees. My point is that if we were members of the faculty and student body of some European colleges we would really have something to be critical about. We should truly be grateful that we are a part of Greensboro College and, instead of developing a critical spirit, as has happened in some schools, we should thank our Heavenly Father for such an institution as this college.

In order that we may better be able to appreciate our educational blessings at Greensboro College, I wish briefly to tell you of what has happened to higher education in certain European countries and what your status would be if you were a student or faculty member over there instead of being here at this college. I begin first in Poland.

As soon as possible after the close of World War II, I went to Poland; in fact, I was the first churchman from abroad to reach Poland after the close of the war. I was given a warm welcome by our religious leaders and also by the rector of the University of Warsaw, who, upon hearing that I had been connected with Duke University, invited me to visit the University of Warsaw and speak to the students and faculty members.

I went out to the campus of the University of Warsaw and found a campus of ruins. When the Nazis invaded Poland in 1939 they closed the University of Warsaw, and for six years no Pole was allowed to attend the University. Then, before the Nazis were driven out of Warsaw, they deliberately and without military reason destroyed forty-seven of the forty-eight buildings on the campus of that great and historic university where before the war had been twenty thousand students. One other building had been restored, and when I went to the campus the entire work of the university was being done in the two buildings on the campus and in any place they could find in war-wrecked Warsaw. The rector of the University, Dr. Pinkinski, told me how there were already six thousand students enrolled in the university, so great was the desire for education by the Polish young people, who had been denied this privilege under Nazism. "But," he said, "I do not know where these students live and how they find food and shelter." He said, "We are beginning all over again, for our library was destroyed and our laboratories were wrecked by the Nazis." He begged me to get any kind of books from America for the library and wondered if I could not get the American uni-

versities to give their antiquated scientific materials to the University of Warsaw.

I spoke to a group of students of the University of Warsaw, both men and women. They looked, with the exception of their emaciated faces and their poor clothing, like students on any American campus. My heart went out to those poor students and I endeavored to give an optimistic message to them. I reminded them that in the dark days of our American Revolution Polish patriots like Kosciusko and Pulaski had come to America and had helped us win our freedom. I expressed the hope that since we had now rid the world of Nazism that our two great countries, America and Poland, should now stand together in the common cause of liberty and democracy, and I expressed the hope that the students of the University of Warsaw would become leaders in the fight for world freedom and the democratic way of life.

The president of the student body replied to my talk. He said the students of the university appreciated especially my reference to liberty and freedom for those words meant much to the young people of Poland who had lived for six years under Nazi tyranny. He said, "We students want to have a free Poland and not a Poland controlled by any other nation." The rector of the University then whispered to me, "He is now referring to Russia."

I was so thrilled by the democratic and optimistic spirit of these Polish students that I began to secure food and clothing for them from American Methodists and for a time the name Methodist was very popular on the campus.

But now comes the dark picture. Communism gradually took over all phases of Polish life and soon the University of Warsaw ceased to be a place of academic freedom but only a tool in the Communist program. The student body was purged, only those students who took an oath of loyalty to Communism were permitted to remain in the University. Any faculty member who was not a Communist was dismissed. The faculty members were told what to teach, and the students, instead of receiving a true education, were indoctrinated instead with the Marxian principles in all phases of daily living. The glory of the great University of Warsaw has departed. It is now only the training school for future Communist leaders. You are indeed fortunate to be students and faculty members here at Greensboro College instead of being at the University of Warsaw.

It is with regret that I now turn to discuss the situation in the educational life of Czechoslovakia. Some of us remember the founding of the republic of Czechoslovakia at the close of World War I. Because of the part played by President Woodrow Wilson in the liberation of Czechoslovakia we Americans have always felt close to that country. We were proud of the achievements of President Thomas G. Masaryk and President Eduard Benes in building a democratic nation in central Europe.

Many of us remember that dark day in 1938 when Hitler and his Nazi army invaded Czechoslovakia, how freedom in Czechoslovakia was destroyed and how President Benes was forced to go into exile.

Some of you will remember that President Benes spent some time at Duke University during his exile; there I met him and we became friends. So when the war was over, and President Benes had been restored to his post as president of Czechoslovakia and I was in Prague, Mr. Benes invited me to visit him at the presidential mansion. We talked for hours about the future of Czechoslovakia. Both of us having been professors, we discussed the future of higher education in Czechoslovakia. President Benes told of how, during the Nazi occupation, the great University of Prague had been closed and how for seven years no Czech youth could attend a college or university. "Now," he said, "we have more students than we know how to handle. For example we now have one thousand medical students in our medical departments." He felt that the future of Czechoslovakia was now assured because of the interest of young Czechs in higher education.

But we know what happened later. In February 1948 the Communists took over Czechoslovakia. Foreign Minister Masaryk was murdered, President Benes was forced into retirement and soon died, and the University of Prague was taken over by the Communists. Then that great university again lost its freedom. Faculty members were told by the Communists what to teach; if they refused they were discharged, and no other places were open to them in the educational life of Czechoslovakia. Then they began to regiment the students. Some of our Methodist young people were students at the University, and they told me what happened. They were called immediately before Social Action committees and were asked: "What is your philosophy of life?" If they answered that they believed in the Marxian philosophy they were permitted to remain as students, but if they answered, as did one of our young Methodists, that he believed in the Christian way of life, they were expelled from the university and could not enroll in any other school. A few months ago one of these young Methodists who had been expelled was able by indirect methods to get a letter to me. He told how he had suffered since he had been expelled from the university. Being stamped as a reactionary at the university, he was unable to continue his education and also all good employment was closed to him. I repeat that you should be grateful that you are enrolled at Greensboro College instead of being at the University of Prague.

When I visited Bulgaria I had the opportunity of contacts with the University of Sofia. I became acquainted with Dr. Nadjahoff, rector of the University of Sofia. I was amazed at the large number of students enrolled, for Dr. Nadjahoff told me that there were 32,000 students and that every large room in Sofia was being used for classroom purposes. That seemed to be great educational

progress, but I soon learned the reason. All young people of Bulgaria were required to serve in labor camps for several years, and the only exemption was upon evidence of enrollment as a student at the University of Sofia. And what was this university? It was simply the training school for the future crusaders for Communism, for the university had been changed from a school of real education to a training ground for communist leaders. Again, as in other places, the faculty members were told what to teach. One of our Methodist preachers, Gavril Tzvetanoff, had been a part-time professor of economics. He suddenly received a new syllabus for his course, telling him what to teach; when he refused, he was sent to a concentration camp and, according to latest reports, he is still in that concentration camp.

Today in America our young people and their parents can make their own decisions as to their fields of study, such as medicine, law, teaching, social service, etc. But that is not true in many of the European countries. I will give one example.

On my first trip to Yugoslavia I went to Novi Sad where I visited our churches, talked with our people, and really worked as hard as I ever worked in my life. Saturday afternoon came and I was dead-tired. I knew that I was to conduct four services Sunday so I told Brother and Sister Sebele, my hosts, that I wanted to take a nap. I had just fallen asleep when Brother Sebele came, knocked at the door, and said, "Bishop, I regret to bother you but I think you should see these people." I went into the living room and there I found a mother and daughter and other persons. They had come to me for assistance.

The mother, Mrs. Koubkova, and her daughter, Miss Bozenka Koubkova, were members of our church at another place in Yugoslavia. During the Nazi occupation they and their people had been put in concentration camps and they had suffered horribly. Now they had been released, conditions had changed, and their former persecutors were in slave labor camps and, according to Miss Koubkova, were being treated in a horrible manner. Miss Koubkova said: "We know what this means, for we suffered under those people who are now suffering. But we are Christians and despite what they did to us we want to help them. They need food and clothing, and we wondered if you could help by sending us relief supplies to help those people." To me that was a modern version of the Golden Rule of returning good for evil.

I was deeply impressed by the wonderful spirit of Miss Koubkova. On Sunday she sang beautiful solos in our services, and I realized that she was a young lady of real religion and ability. She told me of her plans to enroll in the Medical School of the University of Prague. She had already applied for admission and had been accepted. She said she lacked funds, and I was later able to secure a scholarship for her. We arranged to have her stay in our Czech Methodist headquarters in Prague when she came to the university.

But Miss Koubkova never entered the medical department of the University of Prague. She never enrolled in any school, because in Yugoslavia the government decided who was to enter a medical school, or any other school. The application of Miss Koubkova to enter a medical school was denied because, as was reported, she did not hold the "correct views." In other words, she was a Methodist and not a Communist. Again I say you should be grateful that you live in America and not in some other nations of the world.

I have been talking so far about what Communism does to higher education, but the same program exists under any totalitarian system in Europe. For example, thirty years ago Methodists had a number of excellent schools in Italy, notably Monte Mario in Rome, Crandon Institute in Rome, and our Industrial School at Venice. All went well until Mussolini and his Fascists came into power, and then the Vatican and Mussolini joined forces to destroy Methodism in Italy. By clever means they closed our schools, confiscated our property, and today Methodists have no institutions of higher education in Italy.

In like manner, we Methodists thirty years ago had a wonderful school at Alicante, Spain, which at one time had six hundred students and was held in high esteem by liberal Spaniards. But when the reactionary group under Dictator Franco came into power, they united with the Vatican to close our Alicante School. The president of the school, Dr. Lincoln Albricias, was sent into exile and today is a Spanish refugee in North Africa. Even though the property of the Alicante School belongs to us Americans, since the rise of Dictator Franco it has been used by a Roman Catholic monastic order and the Falangist political party, and all attempts to get back our property have failed. Wherever you have totalitarianism in Europe, be it of the Nazi, Fascist, Communist, or Franco type, you have the closing of liberal schools and the complete denial of academic freedom.

I conclude by saying that many people should be grateful that there is an educational institution like Greensboro College. Here is a college which since 1838 has proclaimed the American, democratic way of life. Totalitarianiism has never ruled here. Vital religion has always had an important place at Greensboro College. Here we have always believed that religion and education should join hands in the developing of a civilization that has a sane spiritual foundation. Instead of thinking about ruling and subjugating people these students have always been taught that their goal in life is to help needy people and to play their part in making our world a safe place and decent place in which to live.

All my life I have been a student of history and especially of the history of our Southland. I never tire of studying or reading about the men and women who played their part in the building of the South. I have especially enjoyed studying about the heroes of the War Between the States. In our home, when I was a boy, we had a wonderful biography of General Stonewall Jackson, and I was

deeply inspired as I read about the noble life and contributions of that great Christian Southern general. There was one picture in that book that I have never forgotten, that of General Jackson after he had been wounded at the battle of Chancellorsville. The picture showed General Jackson was suffering, but despite his suffering he was saying to General Pender, next in command: "You must hold the lines, General Pender, you must hold the lines." And that has always been a motto in my own life for often when I have faced some very difficult problem I have found myself saying: "You must hold the lines, you must hold the lines."

As we face the many difficult problems before our world today, people like us here at Greensboro College must do our part in holding the lines, so that the Christian way of life shall not perish before the modern onslaughts of sin and evil. And if we will only remain true to the noble traditions of this college we will do our part in holding the lines of 1953 and in the years that are before us. All of us who are connected in any way with Greensboro College give a warm welcome to Brother Hutson as he begins his work as our leader at this institution, and we pledge our full support to him. We join with him in the great task of holding the lines at Greensboro College.

A SEMINAR ON

The Objectives of the Christian College

by

Bishop Paul N. Garber and Members of the Faculty and Student Body of Greensboro College

President Hutson: I think you know all the members of the panel. Some of you were present a few weeks ao when we were asking a similar question at a Student Christian Fellowship meeting. From that panel I have asked Dr. Stinson, Mr. Don Hansen, and Joy Little, president of the S. C. F. last year, to serve this afternoon.

This is the basic question: What is a church college, and, more specifically, what are its objectives? Now, when someone mentions the Christian college as distinct from the ordinary college, Dr. Garber, what do you think of?

Bishop Garber: I suppose I am influenced in my remarks by the meeting of the Board of Education of The Methodist Church which I attended in Nashville a few days ago. We discussed in detail almost the same question, as you will notice from the report adopted as to the objectives of a Christian college, especially of a Methodist school. Here is a definition which is not my own but which came out of our discussions. I wonder if this would be an answer to you. A Christian college exists for the development of the individual; it represents a belief that as the individual is made sensitive, thoughtful, and dedicated, society and the world may thereby be changed and bettered. I think that the first two points, sensitive and thoughtful, may apply to all colleges—being dedicated is the additional item a Christian college has to offer.

Dr. Hutson: Do you feel that there is any room for difference of opinion in matters of beliefs and ethics? Or, is a college Christian only if the whole student body and faculty can agree to one set of religious tenets or ethical standards?

Bishop Garber: I doubt if the members of any faculty group can all agree upon one set of views on anything. I am judging from my experience. I do not think it is necessary. As I was saying this morning, I am opposed to the regimentation that I have seen over in Europe. I think it is a very wholesome idea that in a college there should be opportunity for different viewpoints. Basically, I think we all agree upon the Christian philosophy for an institution, but that does not mean regimenting everyone to believe exactly the same on every minor issue.

Dr. Hutson: Joy, as a student, do you expect everyone in a Christian college to say the same thing, or do you expect some differences?

Joy: I think it is a wholesome institution only when there are differences. A college that is narrow in its beliefs and methods of

teaching, I think, is doing anything but making a Christian individual or having a Christian environment. I think you have to be able to use your own free will to understand and choose the things of most value.

DR. HUTSON: Do you think it would be good to have some differences in points of view—even on matters of ethics? For instance, would you feel that a Christian college has a right to say that all its faculty members should be pacifists, or non-pacifists?

JOY: I do not think the college has any right to say that. You are certainly not going to meet a group that is all one in thought. College is the time you should be confronted with different viewpoints so that you can make up your own mind.

DR. HUTSON: Now we move still farther north—what about this from a Canadian point of view? Dr. Stinson, do you feel that a Christian college should exert any pressure to suggest what faculty members should or should not teach in a given area?

DR. STINSON: I think that when you take the freedom out of morality that the morality becomes bad. Philosophy cannot be too rigid or it excludes too many people. Any philosophy that seeks to become too rigid immediately begins to exclude people.

DR. HUTSON: The thing that Bishop Garber was speaking of this morning—Nazi pressure, totalitarian emphasis—do you think that it would be as bad if an attempt were made to draw up a point of view on which all Methodists would agree? Even if we could—which is highly doubtful—would it be a bad thing to ask every person to subscribe to what might be called a literal interpretation of that "Methodist point of view?"

DR. STINSON: I think we are all Protestants because we protest against authoritarianism. If our ancestors had not been Protestants, we would probably be Roman Catholics today. If we continue to be Protestants, we continue to formulate our individual beliefs.

BISHOP GARBER: As I was saying this morning, I am against totalitarianism of any type. I have seen it over in Europe. John Wesley certainly had liberality in regard to the views of others. Wesley is one who lived and carried that out in detail. He said that a Methodist is one who thinks and lets think. I do not know whether we always carry that out in detail, but that is the way Methodism started. Wesley saw that. When a man came to join our society he did not ask him if he believed all the Thirty-nine articles of Religion or if he understood or believed everything about the Apostle's Creed. Wesley asked him, "Is thy heart warmed? Dost thou love and cherish God and do you love your neighbors?" That was the test Wesley had for membership in those early days of Methodism. When we hear talk about the narrowness of views in Methodism—or any Protestant group—it is hardly in keeping with our past history. I do not think we should have a totalitarianism which declares that this school believes only in thus-and-so and unless you can fall in line with this you must resign as a faculty member. There is something more basic than that. It is whether we

have a Christian approach toward life—the approach may be different in different persons. We had in our Divinity School differences of opinion among faculty members. There was no uniformity, yet I do not pretend to say that because one professor held a pacifist viewpoint and another professor held other views that one or the other was not Christian.

DR. HUTSON: Do you feel that faculty attitudes toward persons with whom they work is the essential thing?

DR. GARBER: I think it is more whether that person himself is in contact with the Christian way of life—and that will then decide how he will act toward the students. It is hard for a real Christian to be dogmatic and intolerant. A church-related college should be Christian without apology—following in the line of the teachings of our Savior. We should all have a broad viewpoint and a Chrstian interpretation of life. We should not be dogmatic on secondary things.

DR. HUTSON: As you have seen our Methodist connection, do you notice any specific weakness of our church colleges? Are there specific cases in which we ought to be careful lest we fall into a pattern of simply "education for education's sake?"

BISHOP GARBER: Yes, I think there is a great deal of danger there. If we educate just for education's sake, I do not think we have a right to call ourselves a different type of institution. We call ourselves church-related schools. If we do not offer any more than secular education I do not think we have a right to call on churches for financial assistance or to say we offer something different from other institutions. I think some of our institutions at times have reached that stage. At the last meeting of the Methodist Board of Education in Nashville it was very interesting to see how these things went in two different ways. The University of Southern California, which has been of Methodist background for many years, has, in order to get tax money from the State of California, taken out of its charter everything referring to The Methodist Church. Now I think there is a question of fairness there. If the school is ashamed of the church, I do not see how it can come and ask for financial assistance from the church.

The opposite is found in the American University at Washington. We have been trying for a long time to have in Washington a Protestant university with Methodist connections. Now this year the American University comes to the church and says, "We do not think we can ever be a great university in Washington unless we are in closer contact with the church." Senator Sparkman and other members of the Board of Trustees there are sponsoring a bill which would tie American University closer to the church, I think, than any other Methodist institution in the world. The new charter links the American University very close to the church through a clause declaring that if the University does not live up to its obligation to the church the entire property reverts to the Board of Education of The Methodist Church. I have never

seen that done before. It shows different trends: one large university coming closer to the church and another breaking away from the church. I think it is a question of morality. If we are a church institution, I think we ought to have something distinctive. If we are not, we should not go around boasting about church relationship.

DR. HUTSON: If there is is something distinctive about the approach of the Christian college, in what way would that difference be shown in teaching in the classroom? Mr. Hansen, would you like to comment, since you are a teacher in the field of music? Is there some distinction between a job in a school like this and the job done at a state university?

MR. HANSEN: Well, I suppose it could be a matter of emphasis on certain things we owe to Christianity. My first thought, of course, is music. In a sense we would be practically without any knowledge of music for at least a thousand years of the history of music except for the writings of various monasteries. The monks were the men who were keeping learning alive both by transcribing manuscripts and by original thoughts on problems. Now, as far as actual teaching is concerned, I wonder if the teaching should be basically the search for truth in the sense that different ideas can be expressed. But whatever is available from a logical course should be studied, explored with an open mind. Whatever materials are available should be used to reach the truth.

DR. HUTSON: Are you suggesting that in the long run there should not be any let-down in the thoughtfulness of teaching?

MR. HANSEN: Yes, I think this should be emphasized on the part of the student; that the student does his own digging in source material rather than accepting whatever may be stated for the purpose of expositional materials by the instructor.

DR. HUTSON: Is there specifically any way in which we might feel that it is bad to do research in certain areas? In other words, are there to be any restrictions—this may not hold so much in the field of music—are there to be any lines drawn around areas in which you can't study or encourage students to read?

MR. HANSEN: I would not think so. There are some areas which perhaps should not be suggested as the best possible means of deriving influence. However, the exclusion of any particular area or any ideology suggests to me two things: first, totalitarianism in the sense that you are excluding the possibility of thinking through certain elements of thought; second, a negative attitude which actually is born of fear that the student will find something which will overthrow the ideas that we hold to be true.

DR. HUTSON: Basically, then, the attitude of fear of truth is not the Christian idea of truth and religion ultimately merged. I wonder, Dr. Stinson, concerning the way in which the faculty members' points of view are made clear to the student, what is the difference between instruction in a Christian college and that in one which makes no such pretensions?

DR. STINSON: Well, I don't know that there would be any difference in my teaching in any other college. In the field of language you hope to open up new worlds to the students. Through languages you help students to move out of their own provinces and into the world at large. It is my strong conviction that there is no other way of shaping character as effectively as the study of great literature. The study of languages should develop both tolerance and understanding in the student.

DR. HUTSON: Joy, as one of Dr. Smith's students who is about to graduate, do you feel that there should be any difference in the teaching relationships? Is there any difference in the Christian college approach?

JOY: Well, it seems to me that there certainly should be, although I have had no experience with another college. It seems to me I have found something distinctive here because our teachers present ideas—they have not steered away from certain fields of interest. Then there has been the basic assumpton on my part that certain beliefs are held to be of some value in their lives—not that they thrust their beliefs on me, but I have seen their use in their lives. Also, when there are difficulties, teachers can guide or strengthen you in certain situations, which probably would not happen on any other campus.

DR. HUTSON: I would like to ask you as a senior: do you like to have your instructor state his own point of view, indicating that one way of life is better than another?

JOY: No, I do not think it at all necessary, not even wise. But a person can give you various interpretations and allow you to accept what you will. In their lives you can see that certain values are held utmost and you can judge whether you wish to hold the same values without the instructors preaching to you.

DR. HUTSON: I wonder whether you as a student would like to know what a professor believes, at least by the last day of class?

JOY: Yes, I would. It is very interesting to me to know what they really believe. It has taken me four years to discern what some of them actually believe. It has not been made the chief point of interest and has not forced me in my thinking one way or another, but I like to know.

DR. HUTSON: You would not want to think that in one of Dr. Smith's courses it was necessary to express his point of view in order to pass the course?

JOY: No!

DR. HUTSON: Are there further things you would like to suggest about the type of instruction in a Christian college, Bishop Garber?

BISHOP GARBER: I think a Christian college ought to be the best possible school to attend—and I think the church can help there a great deal. There is something wrong with us as pastors if we do not encourage our fine young men and women to go to our schools. And then, also, I think the church has to give financial

support to our colleges, because all of us who have had any experience know how expensive it is to have an up-to-date college. It costs something to have libraries, it costs more than ever to get strong men and women on our faculties. You can not just simply say to Dr. Hutson and the Board of Trustees, "Here now, we turn it over to you to run." It has to go back to our local churches.

I am so thrilled that here in North Carolina Methodism we are, for the first time in our history, getting excited about doing something in each local church for our colleges. Every church in both Conferences now has in its budget an item for our colleges in North Carolina, and Greensboro College gets a part of it. Last March in Raleigh our North Carolina Conference underwrote a campaign for our colleges. The churches are going to get more excited about Greensboro College and High Point College and the other Methodist schools because they are doing something for these institutions. I think we have a right to call upon the churches for financial support and I am so glad that we are doing more than we have in the past. In fact, the church helps the college, and certainly the college helps the church. I truly feel that we have a new day before us in the work of our Christian colleges. I can not imagine fifty years ago—or even twenty—the spirit of the Board of Education meeting we had at Nashville last week. We had wonderful laymen and preachers there talking a new language about the support necessary to build up our great church schools. I think you have a great day before you right here at Greensboro College. I am very proud to have a connection with an institution like this, and I do not think we have to apologize at all for being a Christian institution. We have had some dark days in the past, but I really think we are going to have brighter days and I congratulate you upon entering a new day.

Let me say a few things about the difference between a Christian college and any other college. A Christian college should offer the very best advantages in the liberal arts fields. We could then say to the student, "Come to Greensboro College and you will get the best education." Certainly we should be free to do research in all fields. I think a Christian college takes for granted that that is so, certainly from our Methodist background and I keep coming back to Methodist history. The first time John Wesley held an annual conference over in England he asked this very interesting question—and that, remember, was 200 years ago and not 1953—he said to the preachers, "Need we be afraid of examining every old point and every old idea?" The famous answer which I think we ought to remember was, "No, if they are true they will stand the strictest examination; if they are not true we ought to get rid of them as soon as possible." I think that is a pretty liberal statement for 200 years ago. Need we be afraid of doing research? No, if the things we believe now are not true let us get rid of them, but if they are true they will stand the strictest examination. I I think that is the attitude a Christian should take.

Then the question has been raised, "How should a teacher—say a Christian teacher—differ from any other teacher?" In our meetings last week we raised some questions which nearly every student in a college career has to answer or should answer. What is man? What is the universe? What is our destiny? Perhaps you might say that some of these are philosophical questions. Take that question, What is man? Our answer is from a Christian standpoint? If we are followers of our Savior, we certainly give a different answer in teaching a class than if we were believers in communism or the Marxian principles. You have four years of training as a student under a Christian professor who gives the Christian answer which is found in our New Testament. This is very different from the professor who says, "Man just exists like an animal. Man comes in for so many years and passes on. He has no future, no immortality." The Christian teacher need not read from the New Testament to the class every day he teaches, but he should have such a Christian background in his own life that even if teaching music he still shows his Christian viewpoint. The Christian teacher is not found simply in religion and philosophy.

I do not think we have many communist teachers in America, but we have a lot of secular teachers whose ideal of life is that of secularism and materialism. Give a student four years of that kind of indoctrination and he will inevitably be affected. We like to know what our professor believes—of course we soon learn, whether they tell us or not what they believe—and all of us are affected by our professors. I know that I have been deeply affected by some of my teachers. I am certainly happy that they were Christian men and women, because they certainly did something for me in addition to those tests and lectures. They gave me a way of life that I saw in action.

I think that leads to another point—and this perhaps is a little new in our discussion so far this afternoon—I think a Christian college should be a Christian community. The period we spend together—four or five hundred of us here—ought to be a fine example of a Christian community. I think that is one thing that makes a Christian college distinctive—professors and students endeavor to carry out the Christian way of life in these years we have on the campus. If we are professors and administrators do not present in our own personal life these Christian ideals, I think these young students are not going to be so excited about the Christian way of life. I think that is true of all of us in our daily activity. It does not do much good to make a speech concerning high idealism and then lose one's temper and become ultra-critical. People remember the evil things; they may not always remember the good things you say. I had a friend in North Africa—a man just as good as gold in his good days—but who had a temper he could not control. I can see him getting mad over a meeting like this and if somebody would say something he did not like he would get up and just blast the whole crowd. I saw him once get up and walk out of a meeting.

Then he cooled off and came back an hour later to apologize and say we ought to have prayer. That just made the group more disgusted because they did not feel like praying after what he had done and said.

As professors and students, we must daily live the Christian life—especially the professors, because the students are younger and ought to be shown the way of life. A few courses in religion do not make a Christian college. You can not say you come from a Christian college just because there were a few courses in religion. It is something basic in all our activities—that is why I think you are so fortunate here at Greensboro College.

DR. HUTSON: There may be some people here who would like to join in the discussion before Bishop Garber takes his flight for realms unknown—Richmond, Virginia, I believe.

DR. RAYMOND A. SMITH: Materialistic philosophy of life is the same whether professed by communists or capitalists. Some fail to see that. You can have a philosophy of life based upon materialism, and even though you may deny all the economics of Marxism, you may still be a Marxist as far as your ultmate philosophy of life is concerned.

BISHOP GARBER: This is certainly true: materialism sees its chief values in things rather than individual persons.

DR. STINSON: How far should we seek to inspire students to follow their own convictions to their logical conclusion or how far should we urge them to compromise with the *status quo?*

BISHOP GARBER: For example: I am opposed to the state-church system of Europe yet in order to live in Geneva, I had to pay taxes to the state church. In such a situation it is very difficult to live up to your own convictions. Someone might ask, "Why weren't you brave enough to move out of there? Why wouldn't you fight for your own convictions?" There are only three State Churches over there, and the Methodists were considered merely a sect. In order to live in Geneva I had to pay the state-church tax. Now, someone might say, "You were not living up to your convictions. You ought to have done something about it."

There are persons who live in Communist countries who do not believe in Communism. It is easy for many of them to say, "I will do the best I can under this system and hope for a better day." But suppose one says: "I will fight this organization. I won't co-operate." The first thing, your ration tickets are taken away. Then if you cause much trouble, you are put in a concentration camp. I am not giving an answer, I am just telling how difficult it is in some circumstances to follow your convictions. And then a great many say, "I do not know whether it would do any good to be a martyr in this. I had better live and have a chance to fight another day?"

DR. STINSON: I was hoping you would bring the discussion nearer home. How much do you think that religion should become

involved in politics? That is, how much should it work toward a change in the prevailing social system?

BISHOP GARBER: Of course, my answer again would be a general one; I think a Christian should be a follower of Jesus Christ and the Christian message as it is found in the New Testament. I know that the New Testament does not say in one, two, three order how you are to live the Christian life specifically in Greensboro under certain political situations, but I think that we should turn to what we would consider the attitude of our Savior on those matters. This is not specific guidance, such as to vote for this candidate or that one.

DR. STINSON: I did not mean political in that sense. I refer to the prevailing social attitudes, the prevailing social system, the way in which society is organized so that we do exploit some of our fellow men. I wanted you to indicate whether we should urge our students to be absolutists.

BISHOP GARBER: While I was on the Duke campus some of our students held the absolutist view. We were talking of pacificism a while ago. I remember a time on our campus when some students said that if you did not hold the pacifist view that you were not Christian. Some of the rest of us could not hold that view; it seemed almost as dogmatic as some of these other things we have been discussing. Perhaps they felt they could prove pacifism by some statements of Christ, but others could get another view from the same sources. The absolutist's view on anything is pretty hard to hold because you can hardly carry it to a logical conclusion. Even a pastor has difficulty in this regard; if he pays a certain kind of taxes, he is violating a pacifist principle. And if a person says, "I do not believe in being an absolutist," you can say that he is compromising his Christianity. It is very hard to take the absolutist's view, although I hold certain views which might be called absolute.

This means that I must make my specific decisions as I understand Jesus believed about the issues, but I do not think we ought to excommunicate each other because we take different viewpoints. Only when persons deviate from the Christian viewpoint and take secular viewpoints do we have a right to fight against them, because secularism represents another way of life.

DR. BAWDEN: I would like to hear Dr. Garber discuss the question of freedom of conscience.

BISHOP GARBER: A Christian college is tested, I think, by whether or not it falls in line with the great teachings of Jesus. And we do believe in freedom of conscience. But if someone's freedom of conscience is so disrupting that it causes great trouble for himself and those around him I think he should be true to his freedom of conscience and withdraw from the situation. This is better than to keep a disrupting influence going because one happens to think that freedom of conscience gives him that right. I've found that many persons who have a real basic freedom of con-

science are among the nicest people; others use freedom of conscience as a device to push their own hobbies.

Real freedom of conscience comes when, as our Savior said, "You shall know the truth and the truth shall make you free." Something basic happens in a person's life when he comes into contact with this greatest freedom.

DR. HUTSON: I would like to keep faith with those who came promptly at two o'clock and assure you that for these sessions we shall dismiss promptly at three. I remind you of the Coffee Hour at Lea Center to which you all are now invited.

BISHOP GARBER: Before you adjourn, there is one more thing that I would like to say, and that is that we often think of what the college owes the church. We should also think about what the church owes the college. The college should give us fine, trained young people for the church. But the church and college should be natural allies; working together they should have the power to afford the best possible advantages to prospective students. We in the church should look upon this as a central factor.

DR. HUTSON: Thank you, Bishop Garber. Now we will repair to Lea Center in Main Building for further conversation.

The Methodist Church and Higher Education

A Survey and a Prospect

by

Bishop Paul N. Garber

On Sunday, May 24, 1953, the Methodists of the world will celebrate and commemorate the 215th anniversary of the religious experience which came to John Wesley at a prayer meeting in a small room in Aldersgate Street, London. For thirty-five years John Wesley had been in search of vital religion. He had tried many different approaches, but he finally followed the advice of a Moravian missionary, Peter Bohler, and decided to trust Christ alone for salvation, sanctification, and redemption.

As a result a great religious experience came to Wesley and there also came the birth of Methodism. In very simple words Wesley told of his experience. He wrote in his *Journal*: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation and an assurance was given me that he had taken away my sins, even mine, and had saved me from the law of sin and death."

Secular and religious historians have expended much time and ink endeavoring to explain the Aldersgate experience of John Wesley. To me it has never been a mystery, for I know that something basic occurred in the life of Wesley, because he became a changed man after May 24, 1738. In 1727, as curate at Epworth, he could not influence a small village. After 1738 he was able to sway a nation. In Georgia, Wesley had irritated people and had been the cause of many quarrels. Now he became the peacemaker and comforter for the troubled souls of England. The Wesley of Oxford and Georgia was interested primarily in the saving of his own soul. After meeting his Savior in May 24, Wesley became so concerned about the souls of others that he had no time to think of self. Wesley had refused to become rector of Epworth parish because he feared that contacts with the irreligious and common people would hurt his faith. Now his heart was warmed toward the despised and friendless masses of England. No longer did he preach dull sermons, but instead he spoke with the voice of a prophet, as a man of mighty faith and conviction. Wesley in Georgia lacked the power of leadership, but now he became one of the greatest ecclesiastical statesmen of all time. Before May 24, Wesley had been somewhat effeminate, but now the rejuvenated Wesley could face and defy angry mobs; he could convert men who came to harm him. In 1734 he felt that the work as rector at Epworth would be too heavy for him, but now he declared that the whole world was his parish. Wesley had once been restless. He had had no peace with God. He had possessed a disagreeable temperament. During the

remainder of his life, however, hardly a shadow of doubt crossed his path. His faith became a settled confidence.

There can be no doubt but that, after May 24, 1738, John Wesley possessed spiritual power. For fifty-two years he preached the gospel in England, averaging fifteen sermons a week for the rest of his life. In addition to this, he organized his converts into Methodist societies, he founded a Methodist college, he wrote hundreds of pamphlets and books, he started our first Methodist periodical, he laid the foundations for our modern social service program and, before Wesley died, Methodism had reached the continent of Europe and had gone to Africa and to the New World. When he was eighty-three years of age Wesley could write, "I am a wonder to myself. I am never tired either of writing, traveling or preaching." He made an indelible imprint upon England. As Birwell has written: "You can not put him out of our national life. No single individual influenced so many lives. No single voice touched so many hearts." When you compare John Wesley prior to May 24, 1738, to the John Wesley after that date you are compelled to admit that something vital did occur in his life on May 24, 1738.

Many interpretations of the Aldersgate experience have been made, but all shades of ecclesiastical thought will agree that if modern Methodists could say with John Wesley that their hearts had been "strangely warmed" there would be a religious and moral awakening in America that might assume gigantic proportions. A new spiritual day would dawn if only a few could recover in 1953 the original feeling of Wesley and could assert with conviction that they did trust in Christ, Christ alone for salvation, and that an assurance had come to them that their sins had been taken away. In fact, if modern Methodists had an experience like that which came to Wesley it would not be necessary to look to the past for the heroic days of Methodism.

My message, however, deals only with the relation of the Aldersgate experience to Methodist educational institutions, and it is here that a complicated problem is found; for there is a tendency to look upon Wesley's experience only from a personal standpoint. That is to say, we yearn for the warming of individual hearts, but we may overlook the fact that all institutions and agencies of Methodism also need to have their hearts strangely warmed. It is not enough to secure a revitalizing of personal religious life; that same impulse must be carried to our preparatory schools, colleges, and universities. This necessity is recognized in view of the large number of students now enrolled in Methodist schools. Out of that group will come a portion of the future leadership of both church and state. It is therefore timely that Methodist schools be equipped so as to give these students the message of Aldersgate.

It is a simple matter to make the statement that it is timely that the Aldersgate experience became a reality in our colleges, but educational leaders have the right to ask how Wesley's experience is related to higher education. The answer is to be found in the

pioneer period of Methodism. How did Wesley and his early followers apply the Aldersgate experience to their educational problems? Not every pioneer Methodist leader had a religious experience of the same intensity as that which came to John Wesley on May 24, 1738; but it cannot be denied that in a day of poverty, at a time when Methodism had no social, financial, or political standing, there was a reliance upon spiritual forces which Methodists today in a more complex civilization have difficulty retaining. What was the educational message and program of Methodism when Bishop Francis Asbury could say that his only motive in life was to live to God and to bring others so to do? How did Methodism react to education when circuit riders lived on $64.00 and $100.00 a year; when the preachers felt that "Woe is me if I preach not the gospel;" and when the hardships of the Methodist itinerancy caused the death of two-thirds of our first seven hundred ministers before they could render more than an average of twelve years of service? If Methodism ever had a period of the "warmed heart" is was during the lifetime of John Wesley and in the pioneer period of American Methodism. What were the educational characteristics of early Methodism, and which of these can be emulated in 1953?

In the first place, the pioneer Methodist leaders held that education was closely related to religion. John Wesley was convinced that lofty spiritual life was incompatible with ignorance. He never catered to those who contended that a personal religious experience was all that was needed. Wesley demanded that his preachers read five hours a day, and he refused to retain any who did not continue their studies. He rebuked those helpers who claimed that they had no taste for reading, and when they failed he attributed their failure to their refusal to study. To one preacher he wrote: "Your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety, there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You harm yourself greatly by omitting this. You can never be a deep preacher without it, any more than a thorough Christian."

Wesley's educational program was not confined to the informal training of his preachers. A year after his heart had been strangely warmed he laid the cornerstone at Kingswood, England, for the first Methodist educational institution in the world; a school for the children of the miners of that region. In 1744 Wesley opened the Foundry School in London; and the Methodist chapel at Bristol was used as a school house as well as a place for worship.

The same concern for education was shown by the early Methodist leaders in America. Although Francis Asbury had never attended school beyond the thirteenth year of his life, yet he was interested in the founding of educational institutions. As early as 1780, while preaching in North Carolina, Asbury, with the aid of John Dickens, another Methodist itinerant, drafted plans for a Methodist school in America. This project failed; but during his

lifetime Bishop Asbury was so active in the founding of Methodist academies that he won for himself the popular title of the first "Commissioner of Education in America."

Another example of this interest in education by pioneer Methodism can be seen in an action of the Christmas Conference, in December 1784. The sixty preachers present at the Conference did not overlook the need of education in the launching of the new church, and they voted to found a Methodist college in America. Only a few of those itinerants had ever enrolled in a college, and, although their salaries could not be more than sixty-four dollars a year without traveling expenses, yet these men subscribed $5,000 toward the support of the proposed college. Five months later Bishop Asbury laid the cornerstone of Cokesbury College. The plan for the school asserted that not the least object in view was to establish a seminary where learning and religion might walk hand in hand.

The preachers did not lose their interest in education after the Christmas Conference; and even when Methodism in America was a flaming evangelistic movement, there were men in the conferences who urged the founding of educational institutions. Their belief in education as an ally of religion was shown in a concrete manner by the founding of Methodist colleges and academies. The first Methodist circuit rider entered the state of Georgia in 1785. Four years later Bishop Asbury wrote in his Journal that a committee had been appointed for the establishment of a Methodist school in Georgia. These early leaders believed in the union of religion and education. The General Conference of 1820 declared that religion and learning should mutually assist each other and thus connect the happiness of both worlds. The Indiana Conference of 1832 asserted that, next to the religion of the Son of God, it considered the lights of science best calculated to lessen human suffering and to increase happiness.

A second characteristic of Methodist education during the period of the warmed heart was the belief that the educational institutions were to be centers of vital religion. Concerning Kingswood School Wesley said: "It is our particular desire that all educated here may be brought up in the fear of God." Again he wrote: "I will kill or cure; I will have one or the other; a Christian school or none at all." Much attention was given by Wesley to the development of a strong religious atmosphere at Kingswood School.

This same idea was held for the pioneer American Methodist schools. The initial catalogue of Cokesbury College stated that "our first objective shall be, to answer the design of Christian education, by forming the minds of the youth, through divine aid, to wisdom and holiness, by instilling into their tender minds the principles of true religion, and training them in the ancient way that they may be rational scriptural Christians." The first catalogue of Allegheny College asserted that practical morality and the best interests of men, in time and eternity, were dependent on the belief and influ-

ence of the principles of revealed religion, and that a system of education omitting them would be materially defective. The Ohio Conference of 1842 held that it was the duty of all connected with Methodist educational institutions to communicate religious instruction to the students and especially to persuade them and induce them to become actively religious.

Religion did play a large part in the early American Methodist colleges. Daily chapel was compulsory. A prayer meeting was usually held each week, and several religious services were observed on the Sabbath. In some colleges an evening prayer was conducted by the students at the close of the day. Religious revivals were annual events in the pioneer Methodist schools and at times these reached large proportions. In 1828 Wilbraham Academy had a revival during which the regular duties of the school were suspended for an entire week and the whole time was devoted to religious exercises.

There are many testimonies to the vitality of the religious life in those early Methodist colleges. Stephen Olin, while president of Randolph-Macon College, asserted that one-fifth of the students enrolled would become clergymen. Of the first three hundred graduates of Emory College, fifty became preachers, and one-third of the first nine hundred alumni of Wesleyan University entered the Methodist itinerancy. The Western Christian Advocate once asserted that at Indiana Asbury College the moral influence was so strong that wild boys who went there were naturally awed into sober deportment by the silent yet efficacious religious and moral influences which surrounded them.

In the third place, the early Methodist schools were noted for non-sectarianism. A liberal view was taken of the catholicity of higher education under Methodist auspices. It was especially stated in the catalogues that no religious tests would be required of the students. In 1833 the prospectus of Allegheny College asserted that, although Allegheny College was under the patronage of the Methodists, it was not intended to be sectarian; and the public was assured that no theological views would be mingled with the general course of instruction. The General Conference of 1848 of the Methodist Episcopal Church approved a report which stated that "if our schools were organized only for our own people, and afforded little more than instruction in our own peculiar ways, they would concentrate to make Methodism a bigoted sect, instead of an enlightened and liberal church, and it would but little help in extending the Kingdom of Christ on earth." Duvall, after a careful study of Methodist education prior to 1869, declared that he had found no evidence of any direct concerted efforts to induce non-Methodist students to leave their denominations and join The Methodist Church. In a day when proselyting was approved by many, the pioneer Methodist schools did not show a sectarian spirit. It was belief in the value of education to society and faith in the alliance of religion and erudition, rather than sectarian considera-

tions, that impelled the Methodists to found and support educational institutions.

The Methodists began their educational work with the intention of educating the masses, and their appeal was made to the poor, often to those who could not afford to attend other institutions. The first Kingswood School took care of the children of the miners, and the Foundry School in London was a charitable institution. In the plan for Cokesbury College one object was the education and support of poor orphans, and the first catalogue stated that these orphans would be taught and boarded gratis, and, if funds allowed it, would be furnished free clothing. In the early American Methodist colleges the tuition charges were usually lower than those in other schools. In 1827 the tuition at August College was $15.00 a year, and at Allegheny College in 1833 it was $10.00 a year. At the latter institution board and lodging could be secured for $1.50 per week. From such figures it can be seen that attempts were made to keep expenses at a minimum, and it can also be understood why the early Methodist colleges constantly faced financial problems.

A fifth characteristic of pioneer Methodist education was the loyalty of the preachers to the colleges. Although the large majority of the early circuit riders were uneducated and although they preached on the American frontier, where educational qualifications were not absolutely necessary, they became interested in the founding and support of academies and colleges. Preachers like Laban Clark, Wilbur Fisk, John Price Durbin, Martin Ruter, Hezekiah Leigh, Edward R. Ames, and Edward Thompson will always be remembered in Methodist circles for their advocacy in the annual conferences of the founding of schools. With the rise of the colleges it also became the disciplinary duty of the preacher to solicit patronage for the conference schools and to deliver annually to each congregation one sermon on the value of higher education.

Many of the early Methodist colleges remained in existence only through the financial aid of the preachers. It became the custom of annual conferences to select each year one or more of the circuit riders to serve as financial agents. These men were to give their entire time to the enlightenment of the people concerning the needs of the schools and to the obtaining of financial aid for them. During one year E. S. Janes and Charles Pitman secured $45,000.00 in donations and subscriptions for Dickinson College. It was said of Janes that while agent for Dickinson College he visited all parts of the Philadelphia Conference, "preaching sermons, making addresses, meeting committees, receiving pledges, interviewing, and soliciting pensions, taking collections, selling scholarships, until he had everywhere aroused an enthusiasm for education and made Dickinson College a household word among the people." Peter Cartwright, while presiding elder of the Bloomington District, wrote as follows to the president of McKendree College: "After talking hard, begging and complaining large and loud to the scattered remnants of the Bloomington District I have collected

five dollars more for the support of the professors in 'old McKendree' and I enclose it in this scrawl, but I confess I am heartily ashamed of the little pitiful sum, and I am determined to keep the subject before the church and will torment them before the time.'' Many circuit riders stinted themselves in their attempts to assist the conference schools. In 1835 thirty-six preachers of the Alabama Conference subscribed $100.00 each for the upkeep of LaGrange College, and in 1840 twenty-five preachers promised $100.00 each for the Rock River Conference Seminary. This meant real sacrifice on their part. For example, C. W. Morse, in sending $4.00 on his pledge to Maine Wesleyan Seminary, wrote as follows: ''Last year I received about sixty dollars all told. I think I shall not receive more this year which leaves me a poor Methodist preacher.''

A sacrificial spirit was shown by those in charge of the pioneer schools. The circuit rider who became a teacher in a Methodist school did not thereby better himself financially. Not only were the salaries small but also there was no guarantee that the funds of the institution would be sufficient to balance the budget. Shortages in salaries was common in early Methodist colleges. Henry B. Bascom served eleven years as a professor in Augusta College and never in any one year received more than half of his salary. He tells that his expenses during the eleven years exceeded his income by at least $5,000.00. In order to save LaGrange College, President Robert Paine voluntarily returned more than half of his salary to the college treasury. It is not surprising that faculty members were urged to secure outside employment. When Matthew Simpson was offered the professorship of chemistry at Allegheny College he was promised only a small salary, but President Ruter informed him that he could depend upon his lancet for additional income, since a Methodist physician was needed in Meadville.

A clergyman who left the itinerancy for the presidency of a college did not thereby leave off preaching; in many cases he preached more frequently. When Matthew Simpson became president of Indiana Asbury College he realized the need of advertising the school, and his Sundays were devoted to preaching throughout the state. He made long tours on horseback, with a preaching appointment nearly every day. At the large gatherings, such as the camp meetings, he was always a conspicious figure. Once President Simpson traveled four hundred miles on horseback in twenty-three days and within this time delivered thirty sermons and twenty-three lectures. The trustees of Wesleyan Female College became apprehensive over the continual preaching of Prsident George F. Pierce and begged him to desist.

Pioneer American Methodism learned by experience that local patronage was necessary to the success of the colleges. That which was supposed to be the business of all proved too often to be the concern of but few. It was expected that Cokesbury College would have the support of the entire connection, but such confidence soon proved unfounded. By 1820 the Church had come to realize the

need of local support for the schools, and the General Conference of that year recommended that the annual conference establish as soon as practicable literary institutions under their own control. The bishops were directed to use their influence to carry the above resolution into effect. The educational responsibility was thereby shifted from the church at large to the various annual conferences.

This action proved wise, for it was under this legislation that the historic colleges of Methodism arose, many of which are in existence today. In 1822 the Ohio and Kentucky Methodists founded Augusta College. In 1828 McKendree College was begun by the Illinois Conference. The Virginia and North Carolina Methodists chartered Randolph-Macon College in 1830 and in 1831 the New England Methodists founded Wesleyan University. In 1833 Dickinson College came under the supervision of the Baltimore and Philadelphia Conferences, and in the same year the Pittsburg Conference assumed supervision of Allegheny College. The Tennessee Methodists founded LaGrange College in 1828. In 1836 Emory College began at Oxford, Georgia, under the auspices of Georgia Methodists, and the Holston Methodists sponsored Emory and Henry College in 1838. In 1838 the Methodists and Quakers in Randolph County, North Carolina, founded Trinity College, which was soon placed under the supervision of the North Carolina Conference. Indiana Asbury College (now DePauw University) was started in 1837 as the college for Indiana Methodists. Annual conferences unable to support large institutions founded academies such as the Genesee Wesleyan Seminary (1830) and the East Maine Conference Seminary (1835). The great era of college building which produced permanent results came only when the annual conferences assumed control of the educational work in their respective areas.

The early American Methodists did not overlook the education of women and were really pioneers in that field. Elizabeth Female Academy, in Mississippi, sponsored by the Methodists in 1819, was the first chartered school of higher education for women in the Southern states. In 1836 Wesleyan Female College came into existence through the influence of the Georgia Methodists, and secured thereby the unique distinction of being the first woman's college in the world that awarded a college degree to a woman. In 1838 the North Carolina Methodists obtained a charter for Greensboro Female College, and a similar institution, Cincinnati Wesleyan, was founded in 1842.

An outstanding characteristic of pioneer Methodist education was the optimism of the leaders in the face of many reverses and failures. Cokesbury College suffered from two fires and finally had to close its doors ten years after they were opened. Bishop Asbury founded many academies, but not a single one of them became permanent; nor did any other Methodist educational institution prior to 1820. Of the Methodist schools and colleges founded before 1870, two-thirds had gone out of existence by 1870. Many factors contributed to this situation. Mistakes were made in locating the

schools. In order to shield the students from temptations of crowded centers the academies and many of the first colleges were built in isolated places. The result was that there was no local population to support the institutions. Many of the first generation of Methodist laymen did not realize the need of church schools, and some of the itinerants stressed conversion and sanctification at the expense of high scholastic standards. The financial factor, however, was the most serious handicap. "We have the poor," declared Bishop Asbury, "but they have no money; and the worldly, wicked rich we do not choose to ask."

Cokesbury College burned, and Asbury's academies gradually disappeared; but the educational urge never died in pioneer American Methodism. Failures and discouragements did not erase from the mind of our church the conviction of the responsibility for the education of our people. There were always some leaders who remained loyal to that educational injunction of John Wesley that "the Methodisst may be poor but there is no need that they should be ignorant." Even in the face of financial hardships the founders of our colleges dreamed dreams and saw visions. In 1841 a committee representing the Ohio Conference went to Delaware, Ohio, to inspect property which had been offered to the Methodists as a site for a college. The members of the committee were so poor that only one of them had money enough to pay for the rental of a carriage for the trip, yet their educational enthusisam was not dampened. Charles Elliott, the spokesman for the committee, informed the citizens of Delaware that the Methodists would erect there an institution of more than ordinary grade. "Yes, gentlemen," said Elliott, "we will bring New Haven here, even something greater than New Haven—even Oxford University." In 1849 the officials of Ohio Wesleyan University were so optimistic that they sold scholarships amounting to twenty-five thousand years of free tuition.

As most of you know, I am vitally interested in our Methodist history. I am daily inspired by those good men and women of days gone by who laid the foundation of our modern Methodist schools and sustained those institutions in many dark hours. I do not, however, live in the past because I know that although we can secure advice and inspiration from the past yet we are now living in the present, and I also know that the future of our Methodist educational program will be determined by people like ourselves.

Now, briefly, what should be our attitude toward Greensboro College? I cannot, of course, speak for every North Carolina Methodist, but this is how I think we North Carolina Methodists should feel toward Greensboro College.

First, Greensboro College is a vital part in our program of higher education in North Carolina Methodism. It has a real field of service and is able to render a unique service. I hope no North Carolina Methodist will ever question whether there is a place for this college. That decision was made long ago. Greensboro College

has an important role to play in the educational and religious life of North Carolina Methodism.

Second, since this college has a vital place in our North Carolina educational program, we must give real support to Greensboro College. It requires today the assistance of all of us Methodists if an institution like Greensboro College is to continue to grow. We cannot simply have a meeting like this today and tomorrow and then say that our new president, the Board of Trustees, and the faculty members alone are responsible for the program here at Greensboro College.

And, above all, we must not have divided loyalties in our educational program in North Carolina Methodism. I do not want to hear any North Carolina Methodist say that he or she is interested in only one of our institutions and therefore is not concerned about the other four schools. We are united in our educational program of North Carolina Methodism. There is a place for each of our five schools and we are expected to support all of our five North Carolina Methodist institutions.

Nearly all that I know about higher education I learned from President William Preston Few of Duke University. For twenty years I had almost daily contact with that great churchman and educator. I would advise any of our college executives to read the recent volume by Professor Woody in which he has edited the letters and addresses of President Few. In that volume you will find much that explains the success of President Few in the building of Duke University.

In the many walks and talks which I had with President Few he gave me valuable advice which I now pass on to our new president of Greensboro College.

Any college president must secure financial support for his school. In this field President Few was successful and yet he had none of the characteristics of the modern financial promoter. When talking about this phase of college work, President Few would say that the basic way to get financial support was to have such a fine program on the campus that even outsiders would become aware of it. President Few held that if a college renders an exceptional and basic service that somehow it will find friends to support it.

But President Few said the college executives must have one thing about all else, namely, patience. He often told me how many times he had become temporarily discouraged because he had expected the Duke family to make their contribution at least ten years before the great gift was made. President Few made many plans and presented them to Mr. J. B. Duke several times before Mr. Duke finally became convinced that he should put much of his fortune into Trinity College.

President Few also saw that you must have faith in your school. President Few was a noted English scholar and he had many offers to go to the greatest universities of America at a time when Trinity College was a small school. Dr. Few declined all of them because

he declared that he had the profound conviction that a school like Trinity College was needed in our Southland and that he wanted to be a part in making a contribution to the religious and educational life of the South through Trinity College. He dreamed that a great university would arise out of Trinity College, and he had faith to believe that it could be accomplished. We still need modern college presidents who can dream dreams and who also have faith and patience through many years until their dreams can come true.

Another conviction that President Few held was that college executives should not become embroiled in every controversy that arises, on or off the campus. He would often say to me: "Garber, never become involved in small petty fights, for if you do you will never have any weight when you must participate in great strategic causes." President Few lived by that policy. Some even called him weak because he did not issue statements giving his views and the views of his institution on every superficial and temporary issue that arose. He did not keep Trinity College and Duke University before the public by entering small controversies, and his calm even spirit affected every faculty member and student on the campus. But when the great issue arose in 1903 at Trinity College as to whether there would be academic freedom at Trinity College or whether that Methodist school was to be dominated by narrow reactionary political forces, Dr. Few and President Kilgo led the fight for academic freedom and were so victorious in that fight that now for fifty years that issue has never arisen again on the campus of Trinity College and Duke University.

And then President Few always believed that a Methodist school should be a place where religion and education united their forces. He never even questioned whether or not religion was to dominate the life of a campus. One day someone asked President Few if he had decided to go to church on Sunday, and he answered: "I never raise that question. I made that decision when I was fifteen years old when I joined the church." And any modern college executive should not even raise the question as to whether religion will be a vital factor on a campus; the experiences of the past have given us that answer in the affirmitive.

President Hutson, the members of the Board of Trustees of Greensboro College have chosen you to be our leader at this institution. The North Carolina Methodists have faith in you; they look to you to give us wise leadership here at Greensboro College. We have all been thrilled by the manner in which you have begun your work here at Greensboro. The preachers and laymen of North Carolina Methodism join with me in judging our support, and all of us pray that God may richly bless you as our chosen leader at Greensboro College. Our sincere hope is that you will in your administration exemplify the Aldersgate message and join with that noble group who in days gone by kept alive the doctrine of the warmed heart in Methodist higher education.

A SEMINAR ON

Trends in College Curriculum and the Christian College

by

DEAN ERNEST CADMAN COLWELL AND MEMBERS OF THE FACULTY AND STUDENT BODY OF GREENSBORO COLLEGE

PRESIDENT HUTSON: We present our guest speaker for today and tomorrow, Dean Ernest Cadman Colwell of Emory University. The full details of his life history are before you in the printed program. Let me say that relationships with him have always been most happy, in spite of the fact that he was my professor at the University of Chicago. I say that to encourage you, to indicate that professors are human and that they do understand something of what's going on in the student mind. He remains my friend in spite of the fact that I flagrantly went to sleep in one of his classes one afternoon, and in spite of the fact that he caught me—that one afternoon, anyway.

This afternoon we are discussing trends in curriculum and the importance of those trends for the Christain college. By curriculum we mean course of study—the courses being given. We now call on Dean Colwell to lead off with his observations on trends in curriculum and their importance to the Christian college.

DEAN COLWELL: I should like to define the word "trends" a bit further. I believe that what I am talking about could just as well be called "pressures" on the college course of study. At any rate, I have arranged what I have to say in terms of pressure and counter-pressure in regard to the developments and practices of the liberal arts college in America today. And I hope that at least some of the things to which I allude will be legitimately and directly related to the specific responsibilities of the Christian college.

I begin by acknowledging the fact that I did teach the president of this college on one or two occasions. One of the accompaniments of advancing years to to find your former students occupying professorships and presidencies in a large number of places in this country, so that I am accustomed to this kind of embarrassment, and can take it with a great deal of calm. I have come here today, of course, largely because of this personal relationship with your president, partly because my conscience has always bothered me about him. When he was in my class, we were both ambitious to be scholars. I have never felt, as I have reviewed in my mind our common experiences in those classes, that we moved very noticeably toward that goal. Since I felt I had not really made a contribution toward his becoming a scholar, I owed him something. Thus there was an unfulfilled obligation on my part, and that is the reason that I am here this afternoon.

I would like to begin by talking about what seems to me to be the heaviest pressure upon the college course of study and one that is most common in American colleges generally. This is the lowering of the ceiling. If you think of the college curriculum as a room of three dimensions, what has been happening to it for the last twenty-five to forty years has been that the ceiling has been coming down at a steady and relatively rapid rate. The great source of pressure upon the college course of study has been from above. It used to be true, so I am told by students of American education, that in our grandfather's day there was a liberal arts curriculum that lasted for four years. I find this hard to imagine, since there is no such thing in general existence today. But what has happened since grandfather's day is, that first the professional school, and second the graduate schools, and third the association of professional schools, and the agencies of government have all in their various ways decided what ought to be studied in college and they have told the college faculties what to do.

Now this can be dramatized in ways like this: there is a little junior college at Oxford, Georgia, which is a part of the university for which I work now. It is very much interested in giving a broad education to its students but it finds it very hard to do, because as soon as it begins talking about science—instruction in science as a part of the education of the average individual, not the man who is going to be a scientist—as soon as it starts talking about this, it has to stop talking because a large number of its students are going to enter a dental school when they leave this junior college, and the dental school has certain requirements. The student must have had about fifteen hours of physical science, the physical sciences specified by the dental school for all students who apply for admission. Therefore, the faculty of this junior college must include those courses for its students who are going to enter dental school. There is a large number of students who are traveling toward medicine as a profession, and, whether rightly or wrongly, the students are convinced, and their academic advisors so instruct them, that they must have a large number of courses in science and math to prepare them to enter medical school. So this faculty must offer those courses and must see to it that pre-medical needs are met, pre-dental needs are met, and so on.

This pressure goes all the way up through the colleges. The medical schools by and large will admit students at the end of the third college year, law schools after two or three years of college work, dental schools after two years of college work. But aside from the pressures of professional schools, which have decided what should go into the college education of the students who are going into these professions, we have the pressure of graduate schools, which have decided department by department what the student should know when he enters the graduate school. So that if a student tries to enter the department of Chemistry in one of our distinguished universities today at the graduate level he won't get

anywhere at all unless he has had not only a large amount of chemistry in his upper-college years—all the way through his college, as a matter of fact—but he must also have had specific distribution of subjects in chemistry. But this means that the college faculty isn't free to say what the student who is going to enter graduate school and specialize in chemistry should study because the graduate school won't take your product and recognize your bachelor's degree as having prepared the student for graduate work unless he has had "X" amount of chemistry distributed in a certain pattern. This kind of pressure comes from above, it comes down into the college and it keeps pushing college education controlled by a college faculty lower and lower, so that unless the walls give, some sort of disastrous compression must take place in liberal arts education. And that is what has been going on.

Now add to this the pressure from such bodies as state boards of education, or departments of education, who know what a student should study in college to qualify for teaching positions in schools of the state. Again, there are associations of schools of music that know what students should study in college; there are associations of law schools that know what the law student should study in college; there are associations of medical schools; there are associations of every conceivable job or profession that you can think of, and almost every one of them either has done or is planning to do the task of prescribing what you should study in college. These pressures are tremendous, and they are the great distorting force in liberal arts education in America today.

These pressures from above lead us to some very peculiar devices in college education. Just pick out one as an example. They force the faculty to legislate what I call the asinine option. I am not talking specifically about Greensboro College, of course, since I know no more of it than can be gained by spending a few minutes in looking at the catalogue. But I did notice mathematics and the natural sciences in a bracket: twelve hours, I believe. This means you choose; there is a compulsion of choice. You have biological science, physical science, and mathematics in this setup. You couldn't have a year of biological science, a year of physical science, and a year of math, could you?

(DEAN GINNINGS: Yes.)

DEAN COLWELL: Then I won't accuse Greensboro College.

(DEAN GINNINGS: Twelve semester hours among the three.)

DEAN COLWELL: Oh, twelve semester hours among the three. But that would seem to mean that the student would choose. Any requirement in a catalogue should always be interpreted as a minimum. But any assumption that a minimum requirement is anything but the maximum is mythical. So it seems to me twelve hours is all that is going to be taken if that is all you absolutely require. Here is a situation that I know in another college. The University of Alabama, if I remember correctly, required or provided this option: you either take a course in American Government or a

course in Animal Genetics. Now I think that is a good example of what I would call the asinine option.

These options are all equations. We're saying this equals that. So you either take this or you take that. There is no one who really believes—I mean the faculty is not stupid enough to believe that Animal Genetics equals American Government. But if they don't believe it, how can they make this irrational statement? They make it under this tremendous pressure to which I have alluded. The faculty believes, for example, that every student should be acquainted with physical science, biological science, and mathematics. But if there isn't room enough in the hours which are under the real control of the faculty to get all three in, they will throw them into a hat and say, "Take one or two, or any two of these three." My own college lists five of the social studies and says, "take one course in any three of these five." This is the same sort of suicidal action, it seems to me. In regard to the liberal arts it implies that blind choice, or the hours in which a course is given, or some purely external feature, will permit the student to select a rational course of study when the faculty itself cannot work out any way to legislate it. The basic reason it cannot is pressure.

If we had time enough, we say, then we could require all the things that we think every student should become familiar with. But there isn't room because the graduate school is sitting on our necks. The professional schools are clamoring continually for more of our time. The accrediting associations of professional schools are telling us what we ought to be doing. The departmental requirements for major and minor are so extensive that the only place for any general consideration is a fraction of the first two years, in the ordinary liberal arts college. It is only in that realm that there is room for extensive enough freedom to permit a faculty to think of the general education of the student aside from vocational interests, professional interests, or something of that kind.

Actually, of course, the most asinine of all the options, it always seems to me, is the one between math and science. I was given this choice when I was a sophomore. I must either take a course in science or one in mathematics. And for a long time my attitude toward my teachers was one of such great reverence that I belived that there was some essential connection between math and science, which is certainly a delusion, because mathematics is much more related to the fine arts as an intellectual discipline than to a natural science. You do not experiment to find that two and two is four. There is no controlled experiment or any mathematical formula that I have ever seen. What goes on in the scientific laboratory is not what goes on in the mind of the mathematician. And the adjectives which a mathematician uses in describing the system which he is creating are derived from the language of aesthetics and fine arts. "It is an elegant system." You will say, "Isn't that a beautiful demonstration?" And whether or not mathematics has any relationship to the natural world is still a problem, the moot question which

mathematicians and philosophers are currently debating. The association of mathematics with the natural sciences is that of the captive slave to the invader. The natural sciences find mathematics useful and, therefore, it gets related to the natural sciences. They are one of the most important power-blocks in the modern academic community. But mathematics considered as mathematics is something else. It is a different sort of thing.

There is a counter-trend against this pressure and it is responsible for the wide and rapid spread, almost to faddish dimensions, of what is called general education, or liberal education, the core-curriculum movement, and so on. It is rooted in a revulsion against the crushing out, the smashing down of a well-rounded education for the ordinary individual. It is an attempt to move against the elimination of this desirable thing, to work against the specialized interests in the college curriculum. Now its aim, it seems to me—the aim of a general education core-curriculum, is to provide that education which an individual needs as a human being no matter what he is going to do with his life. It assumes that there is a commonness in our humanity. Just because we are human beings we have needs that we share and that education can meet, and it is that type of need that general education aims at. It is not an education for doctors, or lawyers, or preachers, or chemists, or musicians, or any one else. It is an education for human beings, and it seems to me this ought to be the touchstone, the criterion in appraising whether or not a particular program is really a general education program or a liberal education program.

Now the opportunity which this program presents to a college like this one seems to me to be great. In the first place, I do not believe that you would think that any college faculty needs to debate as to what should be included in the general education of the human being. There is a large amount of agreement among professors, provided there is room to get the agreements in. There is very little difference in principle as to what the major blocks of a good liberal arts education would be today. Different words are used, different organizations of materials and different excisions as a result of the limitations of space, but there is a very large amount of agreement among faculty on this point today, and I would hazard the following summary of what such a curriculum would contain.

In the first place, such a curriculum would contain the past. It would contain our inheritance in Western culture. This includes a knowledge of our past political structure, social institutions, the achievements in the fine arts, including literature as an art, and the whole realm—incredibly rich as it is—that is ours if we know what the past was. I believe that any good liberal arts education is going to emancipate the modern youngster into the past. If you're not free in it, you can be intimidated by it, and the student is perennially opposed to having the past used as a club to make him behave in this way, that way, or the other way. But if he doesn't know what

the past was, how can he tell whether he is imitating the past or not? How can you move resolutely forward into the future if you don't know which direction it is? And the thing you sight on for the future is the past. If anyone says, "Well, now, great minds of the past have said so and so," and we do not know anything the great minds of the past have said, we must listen to this person or else be intellectually disgraced. If they say, "Sound government has always been in this particular pattern," and you don't know anything about the records of the governments in the past, you are a slave to authority in regard to the past. A liberal education is one that liberates you. It makes you free in the sense that you know something in this realm of the past.

We hope, of course, that this study of the past would include the study of the fine arts in a very extensive fashion. This is the worst indictment I can bring against my own college: there wasn't an art in it, not even a little one, let alone a major one. But that generation is practically gone. And one of the opportunities that a generalized pattern of liberal arts education makes possible is that the fine arts can be placed with all the rest of the things with which they are naturally associated. I never saw an original painting until I was a junior in college. There was no radio in my childhood—see how far back I go! And I heard no symphony orchestra until I had my bachelor's degree. Neither music, nor painting, nor sculpture, nor architecture meant anything at all to me when I became a Bachelor of Arts. This is a disgraceful confession to make, and my college was accredited by the American Association of Universities when I received my degree. So the result for me is that only books are art forms which I can approach directly and immediately. Everything else I see through a heavy plate glass which is rather cloudy. I do not know quite how to get to it. I have a self-conscious feeling in the presence of painting. This isn't necessary at all.I have seen graduates of colleges where the arts were presented as books were presented, as history was presentd, associated with everything else as they ought to be. The college students exposed to that kind of education can approach painting out of the past or the present without embarrassment, with appreciation and criticism. They can enjoy a tremendous realm of human experience that I shall never be free to enjoy. Now this, it seems to me, is the first big block in liberal arts education. It's our heritage out of the past, broadly defined.

The next big block is the present. It is the present in terms of society and institutions. The college student has every right to know what the educational institutions of America are, what the medical institutions of America are, what the agricultural institutions of America are, what the industrial institutions of America are, what its political institutions are, and so on. The college student ought to know contemporary society so that he can walk into a factory without feeling that he is in a strange, mysterious, alien world; and walk into a courthouse without feeling lost; and walk into a hospital without being intimidated by the doctors. In other words, the pur-

pose of the study of contemporary society in its institutions is to make us feel free in them, to make us familiar with them and with the nature of modern society.

An important part of the present is science. But there is a tremendous weakness in our understanding of science and its meaning. This came about because we went into a laboratory which was staffed with laboratory assistants who knew the answers to everything, with a manual in our hands that told us exactly what to do, with materials arranged in neat little containers on a shelf. If you needed an ounce or two grams of something, there it was in a neat little package and so on. If you looked through the microscope and couldn't see what you were supposed to see, there was a photograph of it enlarged in the textbook. If it wasn't in the laboratory manual and if we couldn't see it through the microscope, we copied it out of the textbook with a few minor changes in design so it wouldn't look to much like a facsimile of the text illustration. What this taught me was that scientists are people who know everything. Science comes from the Latin word "to know" and scientists are the people who know, and so on. Science is a body of knowledge which exists in the brains of scientists and in their books. It never occurred to me that one of the dominant characteristics of science is investigation, that it is a way of learning certain things. This never dawned on me. And nothing that we did in laboratory four hours a week for nine months gave us the slightest inkling that science was exploration. Not a bit of it.

We need science taught to the person who isn't going to be a scientist. It should be made perfectly clear to the student what science is, what it's after, what methods it uses, what ideas it stands on, what its potentialities are; otherwise you are going to graduate from college and live as an American citizen as much under the control of witch doctors as any inhabitant of darkest Africa. Dr. So-and-So will say in a column in the newspaper that this is what you must believe about this, that, and the other; you won't have any means of knowing whether this is quackery or science. We need science courses which will educate the college student so that he will be at home in relationship to the natural sciences. This takes a lot of effort; it is the most difficult of all courses to create. The professor of science, in my judgment, has the most difficult task of anyone in college, because he must tear himself loose from the pattern of those courses in science that begin the education of the specialist in a particular science. He has to launch out into unknown countries to make this course, and that is always an arduous task.

I say one more thing in regard to the curriculum. I believe it will include some mathematics. Best of all it should begin with logic and translate logic into numbers; it may tell us something about math without our having to drudge at it.

I believe that it should include a foreign language as a means of understanding some culture other than our own, and this means an

awful lot of foreign language. It is one of the dogmas of American education today that you must never study more than two years of any language. A two-year study of any language is just enough to get started and bring you to the point it can contribute to your education. The college student who begins language in college may get somewhere in a good college in two years, but, ordinarily, we take two years in high school to earn one unit in language; therefore, you're through with that language so you come to college and start another one. This is one of the silliest things that any student has ever done, but it is done all the time. It is the dominant pattern, as a matter of fact, in American colleges, not to continue the language you studied in preparatory school, and thus to get nowhere in language.

Then I think that through all of these courses, or perhaps in a special course, philosophy should do its constructive work. All of these things ought to be studied philosophically, they should all be studied reflectively. We should know the past reflectively. We should try to make some sense out of it. We should know the present the same way, we should ask the ultimate questions about the arts when we study them. If we did this we wouldn't need a special course to pull our education together. Most special courses that integrate a curriculum are the weakest part of the curriculum. There is something fatal about trying to put a curriculum together in a special course. About the only way it can be done is to put the faculty together first, and then have the teaching of the various courses really interrelated. This calls for extensive visitation of each other's classes and for long discussions of the purposes of courses of instruction on the part of the faculty. They have to talk to each other an awful lot about what they're doing, and it is a hard job, but I would like to see philosophy spread out thin.

Of course, if you stop and think of what's happened to philosophy it should be a horrible example to religion. We have a department of philosophy, and you have special courses in philosophy, which is a separate subject matter somehow or other. You study that and major in it if you want to become a teacher in philosophy, and then you teach other people philosophy so that they can be prepared to teach other people philosophy. Philosophy does not reach the mass of the student body in the average American college but it ought to reach every individual student. I think the only way this can happen is for the professor of philosophy to become the servant of the rest of the faculty and try to make every other course philosophical. This gives the professor of philosophy a tremendous job in adult education which may intimidate him. But religion has to be spread out this way, too; because like philosophy, it is not segregatable. If you segregate it, it dies, it withers, it becomes awfully dusty. Religion ought to be in the study of contemporary society; religion ought to be in the study of our heritage. Religion ought to ask its questions with regard to the ideas upon which science operates. Religion ought to be all over the curriculum just as philosophy

should be. It ought not to be a little capsule that you take in a special compartment.

The great humanistic subjects like the fine arts, religion, philosophy, morality, these things are not subject-matters than can be neatly cut off into six semester hours and put into a capsule. You may be able to put in an introduction to organic chemistry into six semester hours, but you can't put an introduction to religion into that space. You can teach the history of religion, you can teach the organization of religion, but what you want the student to learn is the place that religion has in all these other things. A religion that is segregated is an ineffectual religion, it just doesn't amount to much, in my judgment. I believe that the Christian college should welcome the general education movement because it gives the Christian college a chance to place religion where it ought to be in education. I know of no recent curriculum trent in America that promises as much for healthy, sound, sane treatment of religion in college education as the general education movement.

Let me say very briefly some other things. There is an old trend that still continues in the accreditation and definition of college. This began in the Southern Association about the beginning of this century in an attempt to define a college so that you couldn't confuse it with a high school. This was an important task at the time it was done, and it was done with the best motives in the world. It was well done; it was so well done that today there is a chasm approximately two hundred and fifty miles wide and a thousand miles deep between the college and the high school. Nobody passes over that great gulf from one side to the other. This is still a current trend in American college education: the sharp separation of the high school and the college. But today there is a very lively movement towards bridging that gulf, and it is throwing up manifestations here, there, and everywhere. Instead of accrediting institutions by types which have a fixed pattern (a four-year college has exactly these elements in it, the junior college must have these elements in it, a high school must have these elements, and so on.) the great regional accrediting associations are beginning to talk about how the particular institution defines its purposes and functions. Then, does it have the resources it needs to serve those purposes and to perform those functions? If it does, then accredit it, because it is able to be what it professes to be and do. This is a very different concept of accreditation from the one which existed at the beginning of the 20th century when the North Central Association, the Southern Association, and others were organized.

We are beginning to get some cooperation between high schools and colleges. It will be respectable for us to do this now because New England has paid some attention to it. A recent book published by the Harvard University Press reports what happened to about three or four hundred boys who attended three gold-plated prep schools, Lawrenceville, Exeter, and Andover (I don't think Groton was in it, just these three) and then went on to Harvard, Yale and Prince-

ton. What did these boys study from prep school through college? What did they study twice? What didn't they study at all? These are the questions that this committee has asked, and they published their results. It turns out that the things that most of them studied are in the realm of science. There is more wasteful duplication and repeating the identical course in science from preparatory school through college than in any other area, as shown in the six institutions covered by this report. The next most wasteful duplication is in American History and Government. One out of three of these boys took the same course in American History and Institutions in prep school that they took in college. About half of them took the same introduction to chemistry; used the same texts, performed the same experiments in laboratory, and on the average got poorer grades the second time they took it than when they took it for the first time. It is not that the college work is harder than the prep school work; it's that they were bright boys and they were bored to death at having to do it all over again. They discovered an enormous amount of duplication, but as long as we're operating on the early 20th century concept of accrediting, nothing can be done about this. Because they will say (if you protest to a college registrar or what not, committee on advanced standing), "Oh, but that was *high school* work!" You see that's like saying it's some other continent. It doesn't have any relevance, it couldn't be part of your education because it was in high school, and we only recognize work at the college grade. Actually, these good prep schools had been doing work of a college grade for a long, long time, but it doesn't do their graduates any good. They're made to do it over again, sometimes at a poorer level with poorer instruction. This doesn't make any sense at all, of course, but we're doing it today.

The study of these three or four hundred boys also indicated that sixty per cent of them had not studied religion. Forty per cent, if I remember rightly, had had no philosophy. Ninety-four per cent had had no ethics. On the average, they had two years of a foreign language. You'd think from all that background there would have been a fair number who would have had four years of some language, but no, not a one of them. Two years of language is enough. And most of them had two years of language in prep school. If they had a third year of language, it would be a single year in college. So a fair number of them had spent three years studying two languages: two years in one in prep school, and one year in another in college. This is a very interesting report, and I commend it to the members of the faculty for their study. It has only one little axe to grind, and if it offends you, you can throw that one out the window. Most of the book is just an objective record of what these students actually had done or had done to them. The book is called, *General Education in School and College.*

The general suggestion made by these New Englanders is that something ought to be done about this. We ought to try to coordinate better, so that the general education process which begins

in the preparatory school, as it does, would be one continuous process through whatever time the college has to give to liberal education. Each step taken in a particular subject would follow the previous step taken, would build on it. This, it seem to me, is a goal which should greatly concern secondary and college faculties in this next twenty years. There are various attempts to deal with this, as I have said. This is just an exploratory effort in New England.

There is a Methodist junior college in Mississippi that takes the upper two years of prep-school and the first two years of college and puts them together in a continuous curriculum. One branch of my own university is doing the same thing: a four-year junior college entirely devoted to general education. Here are four years in which you can get in all the subjects which the faculty thinks a student as a human being ought to know. This is one way of getting over the pressure which will permit us to get a good liberal education in the ordinary college. Another device for this is cooperation with high school or prep schools. In the city of Atlanta we have proposed that Emory University, Agnes Scott College, Oglethorpe University, and the Westminister Schools shall cooperate experimentally in working out a four-year curriculum that will begin in the junior year of prep school and go straight through the sophomore year of any one of these colleges. All we need is a small donation, some foundation to make this possible. All four of the schools are interested in trying, and the public school people in our city (superintendents of the country schools and the city schools) are also interested, and are interested to the extent of appointing liason officers to meet with the planning people who are working on this. The hope is that if this works out well for a private school and private colleges there might be some way of using this kind of thing in public schools and state supported universities. There's a little college in western Illinois, Shimer College, which has a four-year curriculum that covers these four years: the senior years in high school and the freshman and sophomore years in college.

These things are beginning to pop up here, there, and yonder; they are efforts to close the gap, to eliminate duplication, to fill in the deficiencies that exist at the present time in the chaotic lack of joint between high school and college. One of my favorite figures of speech is that what's wrong with the American system of education is a form of arthritis. It is not that we have stiffness in the joints, we just don't have any joints!

Another thing that is happening very extensively in collegiate education is the violent attack upon the lecture and the textbook. The discussion method and democratic processes in the classroom are being given a big rush. On the whole, I think this is pretty good, provided you have teachers who can lead a discussion, and provided you don't confuse the learning process in the classroom

with political democracy. Never forget that the government of this country has police powers, taxing powers, judicial powers, and the right to eminent domain, and no professor in the classroom has ever had those powers. It isn't necessary, therefore, to protect the student as extensively from the professor as it is to protect the citizen from his government. But the movement toward discussion, instead of a 100% lecture program, seems to me good. Student response where I have seen it has been enthusiastic, and so has the response of faculty members. Of course, there are some professors like me who just can't avoid lecturing. When I start talking, it's fifty minutes no matter what the circumstances are, because that's the way I was brought up—a professor's excellence was measured by his ability to fill the hour.

The textbook is being replaced today by an increased and more extensive use of library facilities. Multiple sources, lots of books to read, a piece of this book and a piece of another one, and so on. This is harder than having all this predigested for you through one brain, but it is much richer fare, and has a lot more variety in it and a lot more vitality. The student today is being exposed to the sources of the textbooks, I think this is an advance generally. Because textbook writers are people like me; they just read these various things, arrange them according to their own ideas of what's important and what isn't. They digest it so that what you get isn't really the original stuff any more than what the bee gives you in the honeycomb is what he swallows.

There is one more trend which I must mention before I conclude, and this will be bad news for some of you: the bachelor of arts degree is a vanishing degree in American education. It will almost certainly be replaced by the master of arts degree within the next fifteen years, in the sense that the position that the bachelor of arts degree gave your mother and your father can only be achieved by you, in this next ten or fifteen years, if you have a master of arts degree. Now this is something for faculties to consider very seriously, I think, and it has some relevance for colleges like this. I respect very much the college that says, "we're not interested in graduate work, we're not going to be a big complex institution." Any institution with limited resources must make a decision of that kind. But this is something else, it seems to me. This is one of those trends which is so widespread, pushed by such strong human desires, supported by such rugged social action in the form of legislation and political action, that it is inevitable. As far as anyone can forsee, a 1965 master of arts will equal a 1935 bachelor of arts in its qualifying role; the thing for which a bachelor's degree used to qualify people will at that date be qualified for through the master's degree. This means that a college like this ought to consider not only what it can do in general education, but what it can do toward that day, if that day is coming.

Actually, our upper division work has three major tasks to perform. Of course, there's an assumption in my saying upper division work; I'm saying that the lower part of the college is going to be pre-empted by general education. What about the junior and senior years then? The junior and senior years of the liberal arts college do one of three things: they begin graduate education for the students who are going on to graduate school; they begin professional or vocational education and in some casses complete it; third, they ought to continue a rather broad education for the individual who may be a leader in society, but either has not yet decided what profession or vocation to enter or has decided just to go to work, whatever job can be found anywhere of a general utility nature. The master of arts program in the future, it seems to me, ought to do these three things. There ought to be a professional master's, a pregraduate master's, and a master's more narrow in scope than the broad base that the college permits, but still broad enough to present the culture. I doubt very much whether it will be possible a generation from now for us to have a college which can say negatively, "we're just concerned with good undergraduate liberal arts education." Actually, today you're concerned with more that that. You are to some extent carrying on professional education, you are to some extent doing pregraduate education, and perhaps to a not large enough extent you are engaged in liberal education.

PRESIDENT HUTSON: As our curriculum now stands, Mr. Wold, how would you characterize the Bachelor of Music degree in terms of Dr. Colwell's discussion? It is liberal education?

MR. WOLD: No, it isn't. I would say that in his terms it has nothing to do with liberal education.

PRESIDENT HUTSON: Do you as a musician feel that musicians are human beings and, therefore, ought to have some additional liberal education?

MR. WOLD: Yes, I would say they were human beings, certainly, and I feel that the professional schools are under attack as barbarians now because they haven't had Western Civilization; they haven't had English II—they're simply barbarians. I know the musicians deplore that and would like to do something about it. I know that there is a movement to bring that under control somehow. I wouldn't hazard a guess what the real direction is on that.

DEAN COLWELL: What would happen if admission to the School of Music was made at the end of the sophomore year and you were given a graduate year plus such experience or in-service work, or something of the kind, that corresponds to what many professional schools contain? This seems to me a possible, although an expensive way of getting both things, of saying there is a level below which the program is going to be general, but then there's going to be enough time above that under control of one facuty to give a good professional education. In my judgment this is a minimum of three

years plus practice. Certainly the general pattern of American education is moving in that direction more and more, it seems to me.

MR. WOLD: That would seem a very workable solution, either that or completely disassociate the professional schools from the liberal arts. It isn't fair, I think, for the liberal arts college to carry them, and vice versa. They either ought to be disassociated or something ought to be done to bring them together.

PRESIDENT HUTSON: Dean Ginnings, I wonder whether, from the point of view of the chemist, you feel that your chemistry majors have a liberal education or are they, as Dean Colwell suggested, simply getting ready for graduate school?

DEAN GINNINGS: I think that Dean Colwell hit a very good point concerning pressures. He's probably familiar with the American Chemical Society which has some 65,000 members. This has an accreditation committee and the committee brings considerable pressure to bear on various institutions that they meet certain requirements—it goes this far, at least—that there are industrial firms such as DuPont and others which will give preferential salaries to the graduates of institutions that have met their requirements. Dean Colwell is probably familiar with this. As I listened to his points, however, and readied myself for argument, I came to the conclusion that it's hard for two people to argue on the same side!

PRESIDENT HUTSON: Dean Ginnings, do you feel that we ought to have two years of general education plus three majoring in chemistry: total, five years?

DEAN GINNINGS: I think that would be well worthwhile, as Dean Colwell pointed out. I must, if I have time, tell an episode from my life. I started out as a freshman at the University of Illinois. I remember one incident very distinctly. We had a long line before the freshman adviser for those that were majoring in chemistry. Our adviser was Dr. C. G. Derrick. But I remember distinctly one boy who said, "I'm going to be a chemist, and my Dad says take all the chemistry I can and don't take anything else." I remember Dr. Derrick's answer: "You can be a good technician that way but you won't be a chemist. You must take political science, you must take economics, you must take foreign languages, government and history, philosophy and logic." So as I say, Dr. Colwell's put his finger very appropriately, very accurately on weak spots.

PRESIDENT HUTSON: Is there any answer other than adding a year to the college curriculum and possibly giving, at the end of five years, what might be the equivalent of a master's?

DR. GINNINGS: It's a difficult thing. I think the suggested master's degree is probably the best solution.

PRESIDENT HUTSON: Would you do away with the bachelor of arts or give it at the end of two years, as Mr. Colwell's previous

institution, the University of Chicago, has done? What's your feeling there, Dr. Colwell?

DEAN COLWELL: I don't think it makes much difference where you give the degree, provided you know where the divisions in the course of study are and plan it in terms of its natural divisions. I mean provided the people in chemistry, music, government, home economics, have the confidence that there is an adequate block of time there for them to do their work. Of course, I think the rational place to put degrees is where the curriculum changes, but we are not rational here in America in our attitude toward the location of degrees.

DEAN GINNINGS: Pardon my interruption, but I see by the newspapers that the University of Chicago has just now added a bachelor of science degree for those wishing to take four years, which seems to be a little bit of a retreat.

DEAN COLWELL: That's right.

PRESIDENT HUTSON: We have one poor, oppressed student up here, but if I know G. C. girls correctly, not one who wishes to be silent. Sissy Brown, I wonder if you agree with Dean Colwell's suggestion that possibly by isolating philosophy and religion and putting them in a separate department, we're going at it the wrong way. Since we're working on the matter of pay-scales for professors, if you can get rid of a department for me we'll be able to raise the salaries.

SISSY: I hate to put Dr. Smith and Dr. Ramsay out of a job. But I think that if you departmentalize religion, it does make you feel that it's completely separate. Some of the students here, I know, would like to take other religion courses, but can't work them in because of the pressure, the lowering of the ceiling. Too, I believe, if you did spread philosophy out thin through the other classes, you would know what is going on in it more than you do when you get a sudden dose. Sometimes we've thought in our philosophy class that we don't know how it's going to relate to everything else. But, really, it does seem to put it off into a corner where you don't see its relationships throughout life, and you feel like asking, "what am I doing studying this?"

PRESIDENT HUTSON: You mean that you expect Professor Dunstan to teach the philosophy of modern languages and Dr. Ginnings to teach the philosophy of chemistry and Mr. Wold to deal with philosophy of music and Dr. Bawden to deal with philosophy of education? You wouldn't have any specific department of philosophy?

SISSY: I don't think so, because if you do that it would make philosophy more vital and more interesting.

PRESIDENT HUTSON: You mean there is no history of philosophy, no material called philosophy?

DEAN COLWELL: I think that's a little extreme. But it seems to me this would increase the work of professors of philosophy. The

philosophy department participates in one of our interdepartmental graduate programs at Emory, but it does not do it for the sake of developing a Ph. D. program, but rather to try to make the general program toward this degree one that will be philosophic in character. But this puts a tremendous burden of work upon the members of the philosophy department, because they have to educate and persuade their colleagues in areas in which many of us, including me, are totally uneducated. So that the work for the philosophers, it seems to me, would remain, but you would make them more general utility members of the faculty than specialist members of the faculty.

PRESIDENT HUTSON: You mean they might start by working on the faculty first of all to get them to see the relationship between what they're teaching and everything else?

DEAN COLWELL: Is it a fair question to ask a professor that he should always tell the student what the limits of his own subject matter are and what the relationship of his subject matter to other subject matter is? It seems to me that this is a kind of orientation which ought to be distributed among the faculty. But these two assignments require an awful lot of hard work on the part of the individual professor, and would require the assistance, it seems to me, of men disciplined in philosophy. Many of us are just educated inside one subject and we know it from the inside. It's relatively easy for us to say "we go this far, this is where our subject stops," but if a student says, "How is chemistry related to ethics?" the professor of chemistry is likely to say, "Ethics is not my subject matter." But if you ask the professor of ethics he is just as apt to say, "Chemistry is not my subject matter," and to this extent, it seems to me, all professors should become philosophers.

PRESIDENT HUTSON: I would like to ask Sissy—this is a dangerous question, because she still has another year here, plus examinations coming up at the end of this year—in what sense have you been conscious of any unity or lack of unity in your subjects? Do you feel that you have anything that might be called a liberal education, or as Dr. Colwell as talked along, have you felt that you had a lot of not-so-neat little packages tied up for you in various areas?

SISSY: I feel that, when Dr. Colwell spoke about the minimum requirements, the students looking in the catalogue for the minimum, this is often the maximum that a student can do with everything that she has to get in. I think the requirements would give one the feeling of separate things. I know in some courses, like art appreciation, I've felt that the material was very much related to other fields, because it was presented in a related way. I feel that philosophy has been related because Dr. Ramsey has tried to bring in how much math and other things relate to it. I do feel that some courses I've had, such as language, represent packages that I don't think I'll ever use again. And I don't see any reason for taking it.

I feel I could have taken something which would have helped me more in what I want to do.

PRESIDENT HUTSON: You mean in terms of a vocational goal?

SISSY: Yes, sir.

PRESIDENT HUTSON: It it legitimate to ask that your liberal arts or general education should help you toward a vocational goal? I see that Dr. Colwell's going to save you again.

DR. COLWELL: My favorite quotation is from Einstein. And he says in an article in the *New York Times* last October, if I remember rightly: "We should beware in colleges of too early specialization. We should beware of always looking for the immediate benefit." This comes from a great specialist, you know, a man whose standing in a particular science is right at the top. He goes on to say that if we specialize too soon, we aim at the immediately valuable. (I'm going to say this again tomorrow.) We even destroy the practical values as said by your chemist friend. A good chemist knows something more than chemistry, and he must learn it in the early years, because the pressures become increasingly tight and strong as he goes on. The road back is hard to find towards breadth, as you become involved in the activities of adult life. It's very hard to go back and pick these things up. So that it is when we are young, and it is when we are in college that we're going to get the breadth. This is the thing that Einstein is talking about. Of course, I believe that liberal arts should deliberately try to teach students something the usefulness of which could not be exhausted in twenty years.

PRESIDENT HUTSON: I wonder if there aren't some members of the group who would like to participate in the discussion. Are there immediate questions which you would like to raise?

JOCELYN THOMPSON: What place would communications fill in this framework?

DEAN COLWELL: Well, I would put it in the liberal education program.

JOCELYN THOMPSON: In what parts of the liberal education framework?

DEAN COLWELL: The best program I have seen personally was one in which there was a special staff, the equivalent of a department, not part of the English department, with members drawn from half a dozen departments, including the natural sciences. This staff plans the formal instruction in communications and negotiates with teachers of the humanities, teachers of social studies, and teachers of natural sciences to work jointly on both oral and written assignments for students which would be appraised and used as part of the instruction in communication. This is a very difficult thing to do. I believe that the first step is to take it away from the English department. It isn't a preliminary to anything else. It stands on its own feet in the college curriculum. But the people who teach it ought to be people who are interested in teaching that kind of thing,

but who have a variety of educational backgrounds, so that they can really deal and work with all the parts of the college faculty. That would be the way I'd try to do it.

PRESIDENT HUTSON: Another question, please.

BETTY HARRIS: In this business of bridging the chasm between high school and college, would you consider it more or less a crime, once you had taken a course, not to have to repeat it in college, but to go on? Would that eliminate your master's, if you get your broad education from the senior year in high school through the sophomore year in college?

DEAN COLWELL: If we could get a very effective co-ordination between high school and college, maybe we could find room for what we want to do without moving into the master's area. That's your suggestion, isn't it? I certainly believe that the specific question you asked should be answered in the affirmative. And you will be interested to know that the president of my university, who is an individual known for caution and prudence in educational matters, has said that if we work out this agreement with the Westminster Schools in Atlanta, and a student comes to Emory who has already had an introduction to a particular science which is required by Emory University for graduation from its college, the college will automatically give that student credit for having already met that requirement and will not require the student to take something else in its place. This is real recognition of what has been done. Most colleges think they are maintaining standards if they say "we'll recognize the fact that you already have this subject, but you must take something similar to it and equal in amount." Why? Just so that we can say we required a certain number of hours, that's all. This is not education. This is mathematical bookkeeping. So I think that the college ought to recognize work of quality done in preparatory school and not ask that it be repeated—and not ask it to be substituted for, either! Of course, this is heresy.

DR. CARPENTER: What do you think about comprehensive examinations?

DEAN COLWELL: I think comprehensive examinations are good things.

DR. CARPENTER: Compulsory for the whole class?

DEAN COLWELL: Sure. You bet. I believe in a comprehensive which is a delayed examination over a rather broad area. I trust it is one which is not graded exclusively by the teacher who provided the instruction.

DR. GINNINGS: The seniors take the graduate record examination.

DR. CARPENTER: What about the graduate record examination?

DEAN COLWELL: Well, the graduate record examination is better than nothing.

DR. CARPENTER: Is it a substitute for the comprehensive made out by the department?

DEAN COLWELL: I would much rather, if I were a professor in a college faculty, spend the time it would take—and it takes an awful lot—to work out our own comprehensive examination. Because the Graduate Record Examination is the least common denominator of the American College curriculum, and it tends—although they're trying hard to improve it—it tends to emphasize data, factual material that can be remembered. An exam that's going to be very generally used can hardly measure accurately the achievement of the students toward the specific goals of your own college.

DR. CARPENTER: Does the Graduate Record show you what the senior's strong in?

DEAN COLWELL: No, aside from very broad divisions of the subject matter. Two or three subdivisions is all it will indicate in the ordinary case. It won't serve any large diagnostic function in telling the student where he's strong, where he's weak, and so forth. But I, personally, think that the individual college wants to be itself, and what I've really been pleading for is more individual autonomy for the college to be itself and not to yield to other people's conceptions of what it ought to be. And consistent with that, it seems to me, the college ought to make its own examination. If this college is doing something that isn't done by the average college in America, then it needs its own measuring devices, not one that is made for the average. Now I believe there's a great value for the student in delayed examinations that bring a lot of things together. I think this is a healthy pressure on the student body, even if it's painful at times.

I believe that the more we move toward grading of students that is non-personal the more accurate our appraisal of intellectual achievement will be. The Chicago Theological Seminary gave scholastic aptitude tests for entering students, put them into effect one year, giving them to the whole student body to get a norm. Then these were compared with the records of students in the individual courses and there was no correlation whatever. But the Seminary had a comprehensive examination for seniors, a long written examination which was anonymous, with unsigned and numbered papers graded by a committee of professors. There was a very high correlation between the grades the students made on this comprehensive exam and what they had made on their entrance, scholastic aptitude exam; but there was no correlation between what they made on their entrance exams and what they did on a particular course under one professor. That certainly indicates that the professor was grading the student on personality and industry, character, looks, political ability, and a lot of other things, as well as intellectual achievement.

PRESIDENT HUTSON: The discussion will continue under the more informal influences of the Coffee Hour in Lea Center.

Academic Freedom and the Christian College

by

Dean Ernest Cadman Colwell

Mr. Chairman, friends of the College. The general subject which is being presented in the various talks of this week is "What Is the Christian College?" It seemed to me that possibly light might be shed on the general nature of a Christian college by discussing a very specific topic, the question of the academic, the intellectual freedom of faculty and students in a Christian institution.

We should admit to begin with that those of us who work in Christian colleges do not have too high a reputation for our devotion to academic freedom. It is hard to read a single article picked up at random on the subject of academic freedom without finding listed as one of the two chief offenders against the freedom of the professor and the student the ecclesiastical interests of the religious college. This is true in the current article on this subject in the *Saturday Review* by Sydney Hook. But Mr. Hook has no particular animus against the Christian college, he is simply reflecting the bad tradition which we ourselves nurtured in generations which, I believe, are now happily a thing of the past. But if we are to be champions in an effective way of a justifiable freedom in education in this country, we need to understand very clearly what the kind of freedom it is that we're talking about.

What kind of freedom is academic freedom? It is essentially freedom of opportunity. It is not a freedom from, but a freedom for something. However, it is essentially a freedom from external interference of an unjustifiable sort with the faculty's decision as to what to teach or the student's freedom to study. It is still true that academic freedom is a freedom not from serious purpose but for teaching the truth as the individual sees it. It is not a freedom which emancipates the college professor from any obligation, but it is a freedom to follow out the obligation which is his, of finding the truth, of stating it accurately and honestly and with integrity, and of presenting it in an intelligible fashion for the benefit of the coming generation. This is not freedom from serious work, it is freedom for serious study, and it is freedom to do work of significance.

But as soon as you say something like significance, in fact as soon as you say truth, you step outside the boundaries of a single department or a single professor's interests into some more general scale of values. The independence of the particular teacher—and it is the independence of any one special teacher that counts— the independence of that teacher, the importance of what is taught in his department, is not capable of self-validation. There is nothing inside that one professor that demonstrates his right to independ-

ence in study or teaching, and you cannot as long as you stay within the boundaries of a single department justify the independence of that department. Now the basic independence—the basic value in academic freedom—is the freedom to present the subject in the classroom effectively, to decide what subjects should be presented in the classroom. The limitations upon this freedom that are most restrictive, but most justifiable, are those which the faculty imposes upon itself, or those which the student imposes upon himself. If these impositions and these restrictions are to be justifiable, they have to be made on some broad base.

If you look at the struggle between subject-matters in the college, it is always competitive. The question of whether or not the fine arts are to be adequately presented in the curriculum of a particular college is related to the question of how much space the chemistry department has already secured for itself. And the probabilities are that the fine arts will not be able to secure an adequate part of the course of study for themselves, no matter how free they are, unless they can persuade the chemistry department to give up some of its territory, because the chemists got there first. What is the secret of military success, to get there "fustest with the mostest?" This leads to departmental success in curriculum building, too. Any dispassionate observer would admit that chemistry today sits in the most favored nation's seat. But how are you going to persuade the chemists to yield? You can't do it by talking about the fine arts. As college teachers we are almost without exception specialists, and that means we have a field of competence. If our field of competence is chemistry it is not assumed that we will also be competent in fine arts. As long as we try to argue in terms of what is valuable in our own special subject we have nothing to say to our colleagues about why our subject should be in the curriculum at all or why it should be in the course of study to a greater extent than it now enjoys.

We must step outside the boundaries of our own subject matters to justify their place in the curriculum. There must be some broader principle of evaluation. Even if we start right on the campus itself —and this is even more true when we step off the campus and go downtown and talk to the Board of Trustees about changes in the course of study in the college—we must talk in terms of values that all can recognize.

Well, what is the validation of academic freedom? Why should the faculty have the primary responsibility for this? Why should students be free? The commonest answer in the academic world is the pursuit of knowledge for its own sake. This is a very misleading phrase. It suggests that there is an individual called knowledge who has a lot of rights and prerogatives; that there is somebody called knowledge, some entity that exists externally to us whose slaves we are; that we are devoted to this knowledge, and the service of knowledge is a very rewarding thing. What do we mean by all

this when we talk in the university about the pursuit of knowledge for its own sake as the glory of the liberal arts college? What do we really mean? On a very superficial level we mean to distinguish liberal arts education from technical and professional schools. I think we mean to suggest by this phrase the nature of what we call "pure science" or "true learning" or the qualifications of a Phi Beta Kappa member. But if you take this phrase literally, it doesn't mean a thing. Knowledge just simply does not exist external to human minds. There isn't some reality out there called knowledge. There isn't anything known unless someone knows it. And what we often mean when we talk this way is that there is a private game which is played on college campuses which is great fun if you know the techniques and the rules and develop the skills. This is study just for the fun of it. Now all scholars and most teachers engage in this sport to some extent, and a little relaxation for the academic slave is perhaps justifiable. I have felt that this is true and at one time pursued the study of Byzantine paleography. Now Byzantine paleography puts money in no one's pocket, not even mine. It does not increase the life expectancy of modern man, it cures no disease, in fact it's hard to prove that it does anything much, and the main thing that attracted me to it was that nobody seemed to be able to use it.

Why, then, must we have academic freedom? Our best institutions, our finest formulations of faith, after ten years, twenty years, thirty years, one hundred years, two hundred years, turn out to be not quite as perfect as their fabricators thought. They sag down toward the earth, however highly they are placed at the beginning. We discover cracks in them. We discover liabilities in them which their well-intentioned makers did not dream of, and this is always true. The finest things that man creates are not perfect. We have yet to create any perfection. And the finest statement of our knowledge of God has yet to attain perfection. If I attempted an extensive definition of the meaning of God it might satisfy me tonight perfectly, and if I had the tongue of a glib orator or the persuasive power of a political leader I might convince you that this really was *the* definition of God. But ten years from now, twenty years from now, one hundred years from now, people would say "there is more to God than that!" And we would agree with them. We have to agree that God is more than any finite definition of what he is, or else we are very poor Christians and very heretical church members. God transcends our understanding. He surpasses our ability to describe him, adequately or completely. And if this is true, then we must be free to question the statements about the meaning of God lest we should freeze some limited, temporal, partial expression of the nature of God and fasten it upon the minds of people for generations to come.

God himself needs our freedom, unless we are to say that we shall never know any more about him that we know tonight. To affirm that we know all about God is to deny the significance and

work of the Holy Spirit, to repudiate the teaching of the Gospel of John in which Jesus said to his followers that when the Spirit came after his departure it would guide them into more truth than he had been able to teach them. There can be no Christian college teaching religion effectively without academic freedom, and the ultimate sanction for the freedom of the professor and the student, for the right to make mistakes, for the right to try honestly to learn more —the ultimate sanction is a religious sanction. In the Christian religion, the very center of orthodox belief, lies this conviction, that the transcending nature of God requires us to be free, to continue to study, to try once more, to say in some better fashion, God *is*. If we can be free to question what our fathers have said about God, we can be free to question what they said about the state, because for the Christian the state also serves God. We can be free to question any statement that anyone has made at any time if we are asking honest questions and are willing to abide by evidence and reason in the answers that we give.

So I suggest to you that the Christian college, if it understands its nature, if it understands the importance of religious commitment in education, has a pledge for freedom for its faculty and students that no non-religious institution can equal. I believe that this is a matter of tremendous importance, that those of us who work in Christian institutions should strive diligently to get the clearest possible conception of what it means for the institution to have a religious commitment. It does not mean uniformity. It does not mean authorization in doctrine. But it does mean a religious humility and it does mean a Christian freedom. To avoid becoming arrogant, which is the ultimate Christian vice; to avoid equating ourselves with God, when we are not equal to him; to avoid assuming that we know everything that is to be said in the realm of religion, and beauty, and morality, and the mind, we need academic freedom. We need free study and free discussion.

In 1939 I was talking to a young idealistic college professor who had, some years before, renounced any personal acceptance of war. Hitler had just broken the Munich Agreement about that time and had marched into Czechoslovakia. We received appeals from faculty members in their great university, and I was discussing these things with this young colleague. The Czech students and professors said: "You who are still free ought to help us if you can." Political agents decided who would teach and what would be taught, and free learning vanished from that country at that time. This young colleague said, "One thing I cannot endure is the thought of my own children growing up under a tyranny that would not permit them to ask questions, to choose studies, to know the whole range of the vast riches of this human achievement that we call civilization." And because he could not endure in his imagination, even, the thought of what that would mean in the way of mutilation of his own children, he became a supporter of war. I know of nothing that I could say that would state more terribly what seems to me to be

the importance of academic freedom. It is the freedom that guarantees to each generation as it comes its own chance to know better, to live with a richer beauty around it, to live more justly and more acceptably to God. And this is the reason for freedom in the schools.

The Christian college can insist upon academic freedom because its main tradition is one of growth through freedom. In the Gospel of John we have this thought placed on the lips of Jesus: "If you abide by what I teach, you are really disciples of mine, and you will know the truth and the truth will make you free." This is to assert that a religious faith contributes to that emancipation which comes from the pursuit of truth. Is this really true, or is the reverse true? Does religion set limits to our freedom? I do not believe that it does. Actually, we have no choice. There cannot be a college without faiths—without some faith—and either it will be the faith of a high religion such as Judaism or Christianity, or it will be the faith of a relatively low religion.

There will be in every university and college that has any integrity or community a common faith, and this faith will be held in religious terms. The issue really is whether a religion like the Christian religion limits us in the pursuit of truth more than the alternative faiths would limit us. Every college campus has missionaries for all sorts of faiths, and if the Christian religion is presented at any level above that of the freak sects, then I suggest to you that the Christian religion can play an emancipating role in this realm of academic freedom. For if you do not have the Christian religion you may have the religion of the state. We may be devoted to the state as the source of grace, the giver of every good and fruitful gift, the guarantor of security, the provider of our needs, our caretaker, our shield, our defender, our supporter. This is a religion, but it is certainly not one of the high religions of the world. Or, we can have the religion of materialism, and this dominates many a college which is afraid to have the Christian religion come upon its campus lest it should become subject to dogma. You can have the religion that human destiny is two cars in every garage, two chickens in every pot, and two atomic bombs in every county. These are the triumphs of a material technology.

I hope that the things I have said make it clear that I think there is a plus value in being a Christian college. This I believe all the way down to my shoe soles. I am greatly devoted to freedom, and I believe that the two are compatible.

QUESTION: Are there any limitations or strictures upon academic freedom?

DEAN COLWELL: There are several principles which control the freedom of the college just as they would the freedom of any responsible person or group. The first is the consideration of ordinary prudence. I was first taught this lesson by a professor of English literature when I was a sophomore. We were engaged in a debate about what would draw attention to the individual; some student

made a silly suggestion, and the professor said, "Well, if you took all your clothes off and went back to the dormitory naked, you'd get more attention than you would in any other way." This is not a freedom which is guaranteed by academic rights, privileges, and immunities, because it is commonly regarded as indecent. It seems to me that common decency is a restriction, a common sense restriction upon academic freedom.

Another common sense restriction upon academic freedom is illegality. Society will not tolerate any institution which continually breaks the laws. Professors have to obey the laws, students have to obey the laws—up to a certain extent. It's my observation that students are either treated with exceptional severity or exceptional lenience in regard to law.

Academic freedom will never protect anyone who is guilty of conspiracy against the government. This is perfectly reasonable—in other words, there is no additional political immunity granted to professors because they are professors. The immunity which is granted them is a justifiable immunity from incompetent interference in their work.

There are considerations such as decency, legality, non-seditiousness, a sense of formal conspiracy. No one has ever guaranteed professors or students the right to indulge in any of these things under the cloak of academic freedom for very long.

QUESTION: Do you agree with certain educational agencies which have declared that Communism equals closed-mindedness, therefore no Communist can teach—he is not a free man?

DEAN COLWELL: This whole situation is extremely muddled. It seems to me that if Congress and the American people believe that it is a crime to be a Communist, Congress ought to pass a law and say it's illegal to be a Communist. Then it would be illegal for any school to employ Communists. But the assumption, which I admit is very well grounded in this case, that because a man is supposed to belong to a particular organization, therefore he as an individual is guilty before he is tried—this doesn't seem American to me. So I feel a little uncomfortable about saying that anybody who calls himself by this label is, by that fact, demonstrated to have a closed mind and cannot work with integrity in any group. This seems to be an indirect way to outlaw people. I like direct action. I would like some of these congressmen who dislike Communists so much to tell us why they don't outlaw them. If they have good reasons for that, why should we outlaw them in universities? If they have no good reasons for not outlawing them they should make Communism illegal—then we would operate institutionally as we always have; we would obey the laws of the country in which we live.

I admit that I feel almost like endorsing with qualification the conclusion that any Communist should be debarred from teaching. And then I think, "Who else is doing this?" Is a Communist allowed to buy a seat on the stock exchange? Well, why should we

have different rules for the stock exchange from universities? You say the Communist doesn't have an open mind. I think the question of what kind of mind an individual has should be decided by studying the individual. If he is incompetent and lacks integrity, if he is not willing to fight for the liberty of his colleagues, though they may differ with him on ideas, then I would fire him as unworthy of employment, as incompetent to be a university professor and unworthy of its privileges. And this would eliminate any such Communist that we read about, because the professor who accepts academic freedom accepts the responsibility to defend the freedom of all his colleagues. He can't avoid that. They may disagree with him, but this would mean that if you have a Communist on your faculty who has a certain concept of economics, and he's teaching Chinese, and the professors in the economics department are teaching anti-communist economics and are attacked by somebody, then he has to defend the professor who is attacking Communism. Will he do that? If he won't do that, then he doesn't deserve membership in the academic community. The college must be a community in which the freedom is a communal freedom, it belongs to all of us, it's a common freedom. We must be willing to champion the freedom of our colleagues if they are unjustly attacked, or if they are attacked for political reasons.

It's a shame to waste time talking on a subject like this. There aren't any hordes of Communists trying to get into the college faculties of this country. There aren't any hundreds of them lurking behind professors' desks. This is the silliest tempest that anybody ever stirred up. A newspaper reporter asked the other day whether I had any comment on a congressman who was investigating Communists in colleges. I said, "How many Communists has he found to date?" He said, "Well, he's found two who admit they were members of the Communist party for two years before 1938." And I said, "Then thank God, the country is still safe!"

The worst thing about this is the hysteria that goes with it. As if it were serious! This isn't the trouble with American higher education! There are a lot of things that are wrong in American college, but this isn't one of them. We are *not* dominated by Communists. And it's a very hard job to find one out of ten thousand. This isn't the risk to American higher education. This is what we ought to be saying to people all the time. "Calm down! Get a sense of proportion!" After all, are we the greatest nation in the world or aren't we? I think we're the greatest. We are the mightiest nation in the world. What are we trembling about? Why are we seeing boogie men under all the beds? Who are we afraid of? Of American Communists? They're the silliest people in existence. They have lost the respect of any sizable portion of the intellectual world in America. They follow the party line in an irrational fashion. If there's one thing professors don't like it's irrational behavior.

Now what I am much more worried about in American higher education is that this will increase our timidity. We are timid people; we scare easily, in higher education. And when we are afraid, we don't do our work well. Teaching is an invitation to high adventure and it calls for vigor and confidence, wholeness and wholesomeness; it doesn't flourish when you're afraid every minute that somebody is lurking around with a recording machine or something—going to take down every word you say and then have you investigated. This is more of a threat to American higher education than anything the stooges of Russia can do.

QUESTION: What do you think that American institutions can do to stop this silly persecution?

DEAN COLWELL: I don't know. It's an almost interminable job. It's something you have to work at all the time. There are various things you can do. In the first place, you can talk frankly about your institution to the people who aren't in it. You can extend your means of communication with the larger public. This is not the most attractive thing for most academic people to do. But any of us who have any gift in that direction ought to be doing it in times like this. It will take some time and energy to try to help our neighbors and our fellow citizens in our own region understand what kind of work we do—what goes on in a college. This is a hard thing to explain, particularly to people who haven't been to a college.

Nobody could imagine a college if they haven't been in one, and it's hard for the outside world to understand. We ought to try to increase their understanding.

I think we ought to defend ourselves from unjust attack or from slander forthrightly and courageously at every opportunity. A very effective way of doing this is to prove your innocence by your associations. Are the Methodist clergymen really seditious? Your institution is related to The Methodist Church. Is Christianity revolutionary? You're a Christian institution. Why not claim your associates. What about the members of your Board of Trustees? Are they all radicals? I doubt it very much. If you remind people that these are your Board of Trustees and that they really are responsible people and that they keep informed in regard to what goes on in this institution and are still willing to serve it unselfishly, this is a powerful answer. There is no bulwark for the independent college comparable to its Board of Trustees. They are the hostages that we have given to society, in a sense. Everything depends upon their reputation for integrity and intelligence, and a good Board of Trustees is almost invincible. They ought to be appreciated by the college community more than they ordinarily are in this respect, because they take the beating all the time. Anybody that has any criticism of the institution is bound to mention it to the Board of Trustees.

What Is a Christian College?

by

Dean Ernest Cadman Colwell

The subject that I have chosen to discuss with you today is "What Is a Christian College?" The theme of my address is simple and can be briefly stated. The task of the church-related college is neither to conform to nor to supplement that which is done by the tax-supported institution. It is not enough in defining the task of the Christian college to argue that the Christian college is as good as the state-supported school in its academic work, in its buildings or its equipment, in its resources of any sort. It is not enough to say that the Christian college is as good academically as the tax-supported institution and then to argue that it adds a plus to the resources that the state institution controls; namely, instruction in religion. These are defeatist definitions of the church-related college. Society will not long support or even tolerate an institution whose sole claim is that it is as good as something else. Nor is it realistic to talk about the addition of religion to college education in the concrete fashion in which we ordinarily do. The task of the church-related college is to challenge the secular schools through the integration of religion in its own program of education. This, I submit, is a challenge to better education in the colleges and universities of America.

How does the college that serves the church present this challenge? In the first place, and in minimal terms, it recognizes that Christianity rates a place in the course of study. The history of Christianity, the literature of Christianity, the ideas of Christian thinkers offer a richer intellectual fare than many subjects in which students today are majoring in college. There is no limit to the intellectual qualities that inhere in the tradition of the Christian church.

But the Christian college cannot present its challenge effectively through a special course in religion. It is because it is a religious institution that the Christian college can offer a higher quality education than the state-supported school can within the entire body of its academic work. Religion in education is pervasive. It's like the vanilla flavor in vanilla ice cream. When you eat vanilla ice cream, you don't eat the ice cream first, then have the flavor in a little special box and eat that afterwards. You want every spoonful of vanilla ice cream to taste like vanilla ice cream. Every spoonful of religious education has to taste like religious education. Six semester hours cannot contain it. Nor is a prescribed course in Bible an adequate means for the church's college to pay off its obligation to the church.

What the Christian college can do is to give religion the run of the campus, and it is because of this lack of limitation as to the extent of the area within which religion can play its part that the Christian college is able potentially to present a stirring challenge to American colleges today. It can give a better collegiate education if it is free to treat extensively and intensively all the areas of our religious heritage. A college cannot interpret our American culture adequately either as heritage or as contemporary society without religion. Judaism and Christianity have been woven into this American tradition and they are important component parts of this society. Is the student interested in understanding the thinking of the western world? Where shall he find it? In the limited view of a mind that has never grappled with the Christian tradition? If so, he must omit from his study every one of the really great constructive thinkers who have lived since the time of Jesus. For those who have tried to put knowledge together and make an intellectual order out of the meaning of our lives have turned unhesitatingly toward the tradition that the Christian church provides them, and have attempted to relate this to all other aspects and interests of man so that if any one would know how man has thought in western culture, he must know the Christian tradition, too.

If you would understand the story of morality within our society, you cannot escape understanding the nature and the impact of those tremendous exhortations that shout to the Christian from the pages of the Sermon on the Mount. Would you know the arts and not know Christian religion? Would you know architecture? Would you understand social institutions in American life? In every one of these things religion is a component. As a matter of fact, if you turn, as the juniors and seniors are often apt to do, into the pursuit of the latest reform movement to make society perfect before they graduate, you will turn into the footsteps of people who for the most part were nourished at the breast of the church. The church is the Alma Mater of these great movements in American life, even though many of her children have moved far away from her portals, have renounced her authority and attraction, and live on the residual dynamism that their Christian faith originally provided in an effective service of their fellowmen.

Many of these social leaders of ours are like the children of immigrants. They were brought up in the Christian tradition. They were nourished in their youth on religion. But they have moved out into social service, into political reform, into economic reform, into all sorts of programs and devices for making the kingdom come quick and in these they have shucked off all the clothing of piety and all their churchly habits and attitudes. They are like the children of parents born abroad who move into an American community and strenuously avoid ever using the language which their parents used and do everything that they can do to conform and be just like everyone else. This is impoverishment in most cases.

So the Christian college, I insist, can present a challenge because it is potentially stronger in what it teaches in philosophy, in what it teaches in literature, in the way it teaches history because it is a Christian institution. Moreover, its strength is more than the added strength that comes from completeness from having the entire picture there. It is strong in what it teaches because questions as to value, questions as to significance, questions as to the inter-relationship of the various parts of knowledge are legitimate questions in any classroom in a college where religion is at home. Whether the subject matter of a particular course is itself in the realm of values or not, in a religious college the professor should be willing and capable of stating fairly the position of the batch of knowledge in the total structure of intelligence today. This many of us cannot do but it is a natural thing to do or to attempt to do in the Christian college. Here we cannot blush when we speak of values, for we are based upon a concern with the ultimate value. Here we cannot be delicate and tender and precious in our treatment of morality or of the order of good in human life because we are the children of an institution passionately concerned with these things. Here questions of significance and value and order are always pertinent questions and relevant questions, so that potentially, at least, the church college can make this kind of challenge, that it has an opportunity to offer a more comprehensively complete, a more ruggedly rich course of study.

It is my personal belief that the best possible curricular pattern for realizing this dream is that which is offered in some one of the many manifestations of the current interest in general education. The treatment of subject matter in large blocks instead of in small segments makes it possible for religion to be introduced into the discussion, into the subject matter to be studied at the point where it is appropriate and not in some segregated treatment. We who are interested in religion and education should take a sad lesson from what has happened to philosophy. Here is the subject which of all the intellectual disciplines should be the most broadly regnant in the curriculum of the college and the university, for it is concerned with all the main questions. And where does it live in our colleges today? It lives in the department of philosophy which educates majors in philosophy, who become graduate students in philosophy, who take the Ph.D. degree in philosophy so that they can qualify themselves to teach philosophy in departments of philosophy to approximately one one-thousandth of the student body of the typical American university. This is not the path down which we wish to see religion ride, and it can travel in a different direction if it seizes the opportunity that the current enthusiasm for a more general liberal arts education offers it, for there it can lose itself and save its life by becoming a part of all the relevant subjects.

You may say to me that this is what was to be expected from an administrator, an educator, a man who has been engaged in higher education for many years as a part of the management. So I have

brought along a special witness, a man whose distinction in the intellectual history of our generation is unsurpassed, a specialist whose specialism has gone to such a degree that college students brag about being able to read some of his work and understand it. He is a physicist whose name is known to you, Mr. Einstein. And a short time ago he said, "It is not enough to teach man a specialty. Through it he may become a kind of useful machine but not a harmoniously developed personality. It is essential that the student acquire an understanding of and a lively feeling for values. He must acquire a vivid sense of the beautiful and of the morally good.

" . . . Otherwise he—with his specialized knowledge—more closely resembles a well trained dog than a harmoniously developed person. He must learn to understand the motives of human beings, their illusions and their sufferings in order to acquire a proper relationship to individual fellowmen and to the community.

"Premature specialization on the ground of immediate usefulness kills the spirit on which all cultural life depends, specialized knowledge included."

I agree with Mr. Einstein. The major task of the Christian college must lie in that form of education which is hospitable to religion and to which religion and its study is appropriate. This is not to say that we must eliminate from all our courses every program that in Mr. Einstein's phrase looks toward "immediate usefulness." These things are good. This is what it is to tithe the little bit of herbs, the least little plant that grows in the garden. But we should not neglect justice and mercy and the weightier matters of the law. If we feel the obligation to provide for our students knowledge that they will use up three years from now when they begin to work in some particular job, we should also labor just as intensively to try and make available to them something that will not wear out in time and may even survive to enrich eternity. This is what it is to work on the curriculum of a college from a religious point of view. Not the least of the services that the Christian college renders to its society is the fact that through its graduates and their influence, it helps to vitalize a concern with morality and religion throughout our social order. It helps to build the foundations on which the church can work.

But there is in the college an additional distinction. The Christian college, if it is anything at all, can present a challenge to the secular college by being a dedicated community. It is a Christian community. It should say so all the time. It should be proud of it every minute of the day. It has an official confession. It stands somewhere on the question of high values versus low values. It is the church's college. It can take liberties in employing its faculty that many a secular institution today is debarred from taking. It can ask questions about character. It can ask questions about the attitude of the prospective faculty member to morality. Does he regard moral questions as important questions or not? It can ask questions about his attitude to religion. This is no infringement of

academic freedom. There are a hundred pagan schools in America today that will welcome any qualified professor confident in his specialty who may take offense at hearing one of these questions asked. You will not blight his career by striving to apply some high standard in the selection of your own faculty.

The Christian college should become a dedicated community. No community exists without sacrifice, and we need not labor the point that our faculty members and many others who work in these institutions work at a level of renunciation and self-denial that provides the element of high sacrificial living which is an element in any community's life. There cannot be a community unless we share some devotion. It has an effective goal and a worthy object. It can become what the leaders of every college and university in the country in their most rational moments yearn for: a community of people with a purpose that is common to all, that transcends the special interests of the individual; a community that is qualified and enriched by sacrifice. In this respect the church college can challenge the American collegiate system.

The service of these colleges is the service of Jesus Christ and of the Kingdom of God. The needs of colleges are great and increasing. The people who work in them, as I have said, make sacrifices in the scale of their living that are real sacrifices and often painful ones. They are changed from tragedy and frustration into rich enjoyment because of the over-ruling devotion that is the vocation of the college teacher. But if these people are to work successfully, then certainly in the decade immediately ahead of us, we must find friends who will give as sacrificially as these people work so that they may not lack for the support that is essential to significant work.

You will have gathered from the doctrinaire nature of my remarks that I am a Christian. I am a Methodist. I am a descendant of Methodist preachers. My great-great—I forget how many greats go in here—grandfather preached the first Methodist sermon in the west of England. My great-grandfather was a Methodist preacher. I have four great-uncles who are Methodist preachers. My father was a Methodist preacher. I have four uncles who were Methodist preachers. I have so many cousins who were Methodist preachers that we never bothered to add them up. With this kind of background you can easily understand why my mother decided long before I was eight years old that I should be a Methodist preacher. I can still remember the embarrassing scene when the district superintendent or even on rare exalted occasions a bishop visited our parsonage, and I would be dragged into the front parlor by my mother and patted proudly on the head with the comment that "this is the boy who is going to be the preacher."

Fortunately for The Methodist Church this never really happened. Before I had completed my college work an overload of freshmen drew me into the teaching profession in the way in which

some of you perhaps became engaged in educational work. There was a job that needed to be done. There was no competent or qualified person who could do it, so they turned to me, and I was asked to teach freshmen English composition—the fascinating course which the students here doubtless appreciate at its true worth. The chairman of the English department who offered me this position was an austere man, and I felt that I should be honest with him, so I said, "But, Doctor, I don't know very much English composition." "My colleagues and I," he replied, "have observed that your writings are not impeccable. But we felt that you would be able to maintain order in the classroom better than some of the other boys." And with this stirring endorsement I entered the classroom where I have been for most of my life since. That was a long time ago. At the moment that I made the decision final that I would be a teacher instead of a preacher I felt not the slightest strain on my conscience. This, too, I felt is the service of God. This is a Christian opportunity and, somehow or other, ways can be found to make the religious dimension of college teaching what it ought to be. I rejoice in this work as a Christian service, and I welcome today as a colleague this man who is now accepting the obligation of leadership to make the challenge of this particular college ring so loud in academic halls that many another school will become a better one because of the work which he does here at Greensboro College.

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